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KEELY'S PROGRESS.

PART I.

"WISDOM IN MYSTERY."

PART II.

The Connecting Link between Mind and Matter.

COMPILED BY

MRS. BLOOMFIELD MOORE.

The advance of science, which for a time overshadowed philosophy, has brought men face to face once more with ultimate questions, and has revealed the impotence of science to deal with its own conditions and pre-suppositions. The needs of science itself call for a critical doctrine of knowledge as the basis of an ultimate theory of things. Philosophy must criticise not only the categories of science but also the metaphysical systems of the past.—Prof. Seth.

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PART I.

"WISDOM IN MYSTERY."

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

As long as men remain "demons of selfishness and ignorance," so long will they fight for their turn to tyrannise over their brother men. Instruction and education can alone prepare the way for a peaceful solution of the greatest problem that mankind has ever had to deal with; for, before we can hope to enter into a "brotherhood of humanity," the earth must be "filled with the knowledge of the Lord."—H. O. WARD, in *The Nationalization News*.

As for myself I hold the firm conviction that unflagging research will be rewarded by an insight into natural mysteries such as now can rarely be conceived.—PROF. WM. CROOKES.

Though "it is the spirit that quickeneth, and the flesh profiteth nothing," the grand reign of the Spirit will not commence until the material world shall be completely under man's control.—RENAN, *Future of Science*.

THEOSOPHY interprets the often-quoted Scripture passage of "the seven Spirits which are before His throne," as the cosmical, creative, sustaining, and world-governing potencies, the principles of which God avails himself as his instruments, organs and media. This is what the Kabbala implies with its seven "Sephiroth," what Schelling means by the "potencies," or principles in the inner life of God; and it is by their emergence, separation and tension that they become cosmical potencies. If we stop short at these general considerations, this is precisely the idea of Theosophy. When it is asked what special activities are to be ascribed to each of the seven Spirits, striving to apprehend more closely the uncreated potencies through which the Deity works in its manifestation, and to which Scripture itself makes unmistakable allusion, revelation is silent, intimating only by veiled suggestions. It is here that Theosophy leads the way to the open Book of Nature: the title-page of which we have only begun to turn.

Theosophy, says Bishop Martensen, signifies wisdom in God: Church Theology is not wise in assuming a hostile attitude towards Theosophy because it hereby deprives itself of a most valuable leavening influence, a source of renewal and rejuvenescence, which Theology so greatly needs, exposed as it is to the danger of stagnating in barren and dreary scholasticism and cold and trivial criticism. In such a

course no real progress can be made in the Christian apprehension of truth. Jacob Böhme, who was the greatest and most famous of all Theosophists in the world,* said of philosophers and other disputants who attack not only Theosophy, but also theology, and even Christianity itself, in the name of modern science;—"Every spirit sees no further than its mother, out of which it has its original, and wherein it stands; for it is impossible for any spirit, in its own natural power to look into another Principle, and behold it, except it be regenerated therein." This is what Christ taught: "Ye must be born again." Only those who are regenerated by the principle of which Christ spoke to Nicodemus, can understand the quickening of the Spirit which comes only from Him who gives this new birth to all who seek it, and in whom all the treasures of wisdom and knowledge are hidden:—"hidden, not in order that they may remain secret, but in order that they may ever increasingly be made manifest and appropriated by us."

Jacob Böhme, who was born in 1575, "brought to the birth," an idea, which three centuries later is developing into a system of pure philosophy which promises to "cover the earth with wisdom and understanding in the deep mysteries of God."

Böhme gave birth to an idea. Keely is giving birth to a system. Both are exceedingly imperfect in the expression of their views; yet, in points of detail each possesses a firm dialectical grip. In their writings, both seem overwhelmed by the vast extent of the realm they are exploring. Both find in harmony the object and the ending of the world's development. Conflicting with modern science at very many points, visionary as both appear to be, powerful expression is given to an idea of life both in the macrocosm and the microcosm, the validity of which can be questioned only by materialism. The idea of the one and the system of the other teach that when Nature is affirmed in God it is in a figurative and symbolical sense;—that it is, in comparison with what we call nature, something infinitely more subtile and super-material than matter; that it is the source of matter; a plenitude of living forces and energies. This system teaches, as "Waterdale" has expressed it, "the existence of a Great Almighty, as being in virtue of the perfect organization of the Universe, even as the existence of man is incidental to the organic structure of his body"; and that the attribute of Omniscience is represented by "the perfect conveyance of signs of atomic movement in vibratory action through the length and breadth of our universe." We are led by it to look from nature up to nature's God and to comprehend the

* See *Jacob Böhme, His Life and Teaching, or Studies in Theosophy*, by Dr. Hans Lassen Martenson.

attributes of Deity as never before, in any other system. It lays hold, with a giant's grasp, of the heart of the problems which science is wrestling with. It answers the question asked by Prof. Oliver Lodge in his paper, read at Cardiff, last August,—"By what means is force exerted, and what definitely is force?" It was a bold speculation of Prof. Lodge, who is known as "a very careful and sober physicist," when, after admitting that there is, herein, something not provided for in the orthodox scheme of physics, he suggested that good physicists should carry their appropriate methods of investigation into the field of psychology, admitting that a line of possible advance lies in this direction. Without speculation, science could never advance in any direction; discussion precedes reform; there can be no progress without it. It required rare courage for a phycisist to step from the serried ranks, that have always been ready to point their javelins at psychologists, and to show, with the torch of science, the hand on the sign-post at the cross-roads pointing in the right direction. It is the great high road of knowledge; but those who wonld explore it must do so with cautious tread until the system of sympathetic association is completed which Keely is bringing to birth, for the road is bordered with pitfalls and quicksands and the mists of ignorance envelope it.

Ernest Renan, in "The Future of Science," illustrates the thesis that, henceforth, the advancement of civilization is to be the work of science; the word science being used in its largest signification as covering intellectual achievement in every direction open to the mind, and the coördination of the results in a progressive philosophy of life. The fundamental distinction which is expressed or implied, on every page, is that the earlier processes of civilization belong to an age of spontaneity, of unreflective productivity; an age that expressed itself in myths, created religions, organized social forms and habits in harmony with the spontaneous creations; and that we have now entered upon the critical, defining, intellectual age; in short, as Nisbet has said, that "the evolution of the human race has passed from the physiological into the psychical field; and that it is in the latter alone, henceforward, that progress may be looked for toward a higher civilization." Philosophy, that is to say rational research, is alone capable of solving the question of the future of humanity, says Renan. "The really efficacious revolution, that which will give its shape to the future, will not be a political, it will be a religious and moral revolution. Politics has exhausted its resources for solving this problem. The politician is the offscouring of humanity, not its inspired teacher. The great revolution can only come from men of thought and sentiment.

It does not do to expect too much from governments. It is not for them to reveal to humanity the law for which it is in search. What humanity needs is a moral law and creed; and it is from the depths of human nature that they will emerge, and not from the well-trodden and sterile pathways of the official world." In order to know whence will come a better understanding of the religion which Christ taught, "the religion of the future, we must always look in the direction of Liberty, Equality and Fraternity." Not the French Commune liberty to cut one another's throats (an equality of misery, and a fraternity of crime) but that liberty to know and to love the truth of things which constitutes true religion, and which when it is bestowed, without money and without price, as it will be, "humanity will accomplish the remainder, without asking anyone for permission. No one can say from what part of the sky will appear the star of this new redemption. The one thing certain is that the shepherds and the Magi will be once more the first to perceive it, that the germ of it is already formed, and that if we were able to see the present with the eyes of the future, we should be able to distinguish, in the complication of the hour, the imperceptible fibre which will bear life for the future. It is amid putrefaction that the germ of future life is developed, and no one has the right to say: "This is a rejected stone": for that stone may be "the corner-stone of the future edifice. Human nature is without reproach," continues Renan (in The Future of Science), "and proceeds toward the perfect by means of forms successively and diversely imperfect. All the ideas which primitive science had formed on the world appear narrow, trivial and ridiculous to us after that which progressive research has proved to be true. The fact is that science has only destroyed her dreams of the past, to put in their stead a reality a thousand times superior; but were science to remain what it is we should have to submit to it while cursing it, for it has destroyed and not builded up again; it has awakened man from a sweet sleep, without smoothing the reality to him. What science gives us is not enough, we are still hungry. True science is that which belongs neither to the school nor the drawing-room, but which corresponds exactly to the want of man. Hence true science is a religion which will solve for men the eternal problems, the solution of which his nature imperatively demands. Herein lies the hope of humanity; for, like a wild beast, the uneducated masses stand at bay; ready to turn and rend those who are willing to keep them in their present condition, in order to be able to make them answer their own purposes." . . . "I am firmly convinced," says Renan, "for my own part, that

unless we make haste and elevate the people, we are upon the eve of a terrible outbreak of barbarism. For if the people triumph in their present state, it will be worse than it was with the Franks and Vandals. They will destroy of their own accord the instrument which might have served to elevate them; we shall then have to wait until civilization once more emerges spontaneously from the profound depths of nature. Morality like politics is summed up, then, in this grand saying: To elevate the people. If I were to see humanity collapse on its own foundations, mankind again slaughter one another in some fateful hour, I should still go on proclaiming that perfection is human nature's final aim, and that the day must come when reason and perfection shall reign supreme."

Sailing, sailing in the same staunch ship—
We are sailing on together;
We see the rocks and we mark the shoals,
And we watch for cyclone weather.

The perils we run for one alone
Are perils for all together,—
The harbour we make for one alone,
Makes haven for all, through the weather.

Stand by your ship: be brave, brothers mine!
Be brave, for we'll stand together!
We'll yet reach the port for which we sail
In this black and stormy weather.

Sailing, sailing the same stormy sea,
We are sailing all together;
There are rocks ahead and shoals beneath,
And 'round us hurricane weather.

I see in the West a star arise,
That will guide us all together—
Stand firm by our helm and trust in God
Who pilots us through this weather.

"*The dawn*" of morning breaks in the skies
Which will bring mankind together;—
To havens of peace, to havens of bliss,
We'll ride through this cyclone weather.

CLARA JESSUP MOORE.

PART II.

THE CONNECTING LINK BETWEEN MIND AND MATTER.

The elements of nature are made of the Will of God.—HERMES TRISMEGISTUS.

All truth comes by inspiration.—SCRIPTURE.

We must become as little children, not presuming to think of causes efficient or causes final, for these are things we cannot grasp; but, reverently and patiently waiting until, like a revelation, the hidden link between the familiar and the unfamiliar flashes into our mind, and thus an additional step is gained in the endless series of successive generalizations.—The REV. H. W. WATSON, D. Sc., F.R.S., President of the Birmingham Philosophical Society.

IN the paper of the Rev. H. W. Watson, on "The Progress of Science, its Conditions and Limitations," he tells us that every thinking man recognizes the subjective Self and the objective non-Self, and that this non-Self, so far as it manifests its existence through the senses, is the object of investigation of natural philosophers; but he admits that their investigations have not bestowed upon modern science any results to justify the language of causation. Universal gravitation is declared to be a vast generalization, telling us that there is no more, but yet just as much, of mystery in the whole sequence of astronomical phenomena, as in the most humdrum processes of every-day experiences. The unfamiliar has been explained by the familiar, and both remain in their original mystery. This mystery attendant upon gravitation Kepler prophesied would be revealed to man in this age: and the cautions and inductive investigations which Keely has been pursuing since 1888, have enabled him to demonstrate that the unknown force, which for fifteen years had baffled all his skill, is the same condition of sympathetic vibration which controls nature's highest and most general operations:—the identical force which Faraday divined when he wrote, in 1836: "*Thus, either present elements are the true elements, or else there is the probability before us of obtaining some more high and general power of*

nature even than electricity, and which at the same time might reveal to us an entirely new grade of the elements of matter, now hidden from our view and almost from our suspicion."

It was good advice given by the late Professor Clifford,—"Before teaching any doctrine wait until the nature of the evidence can be understood." But without attempting to teach Keely's system of vibratory physics, we may look into some of his views, notwithstanding the fact that, whatever truths there may be in them, they are approached from such a different stand-point than that of the platform of mechanical physics, that it is utterly impossible to bring them into any definite relations with each other. Dr. Gérard, of Paris, in his work on "Nervous Force," writes of this founder of a new system of philosophy: "The force discovered by Keely appears to me to be so entirely the counterpart of what passes primarily in the brain cells that we see in him but a plagiarist of cerebral dynamics—that is, he has had but to copy the delicate human mechanism to make a wonderful discovery; probably, the greatest the world has ever known. The word plagiarist has no deprecatory meaning as applied to the great American Inventor, for he must possess an extraordinary power of assimilation to read so fluently the open book of nature, and to be able wisely to interpret her admirable laws: it is, therefore, with profound admiration that I here render homage to this man of science."

Dr. Gérard's work treats of the production of electricity in the nerve centres, and its accumulation in storage. He says that fifty years ago it would have been difficult to explain this fact intelligently; but thanks to the scientific progress of the period, everyone now knows how electricity is produced, and how applied, to use in lighting our houses. He continues: "Let us say, then, in few words, how matters stand, for it will serve to illustrate how it is with our brain, the mechanism of which is precisely the same—only that our apparatus is much more perfect and much less costly.

"A dynamo-electric machine is placed at any given spot, its object, being put in action, is to withdraw from the earth its neutral electricity, to decompose it into its two conditions, and to collect, upon accumulators, the electricity thus separated. As soon as the accumulators are charged, the electricity is disposable; that is, our lamps can be lighted. But what is marvellous in all this is that the forces of nature can be transformed at will. Should we not wish for light, we turn a knob and we have sound, heat, motion, chemical action, magnetism. Little seems wanting to create intelligence, so entirely do these accumulated forces lend themselves to all the transformations which their

engineer may imagine and desire. But let us consider how greatly superior is our cerebral mechanism to all invented mechanism. In order to light a theatre we require a wide space, a dynamo-electric machine of many horse-power, accumulators, filling many receptacles, a considerable expense in fuel, and clever mechanicians. In the human organism these engines are in miniature, one décimêtre cube is all the space occupied by our brain; no wheels, no pistons, nothing to drive the apparatus, we suffice ourselves. In this sense, each of us can say, like the philosopher Biaz:—*Omnia mecum porto.* "Our cerebral organ not only originates motion, heat, sound, light, chemical actions, magnetism; but it produces psychic forces, such as will, reasoning, judgment, hatred, love, and the whole series of intellectual faculties. They are all derived from the same source, and are always identical to each other, so long as the cerebral apparatus remains intact. The variations of our health alone are capable of causing a variation in the intensity and quality of our productions.

"With a maximum of physical and moral health, we produce a maximum of physical and moral results. Our manual labour and our intellectual productions are always exactly proportionate to the integrity of our mechanism."

Dr. Gérard has, it will be seen, grasped the same truth that Buckle enunciated in his lecture, "The Influence of Women on the Progress of Knowledge," when he affirmed that not one single discovery that had ever been made has been connected with the laws of the mind that made it; declaring that until this connection is ascertained our knowledge has no sure basis, as "the laws of nature have their sole seat, origin and function in the human mind." This is the foundation stone of vibratory physics, that all force is mind force.

All the forces of nature, writes Keely, proceed from the one governing force; the source of all life, of all energy. These sympathetic flows, or streams of force, each consists of three currents, harmonic, enharmonic and dominant; this classification governing all orders of positive and negative radiation. The sympathetic flow, called "Animal Magnetism," is the transmittive link of sympathy in the fourth, or interatomic, subdivision of matter. It is the most intricate of problems to treat philosophically; isolated as it is from all approach, by any of the prescribed rules, in "the orthodox scheme of physics." It turns upon the interchangeable subdivision of interatomic acting agency, or the force of the mind. The action of this etheric flow, in substances of all kinds, is according to the character of the molecular interferences which exist in the volume of their atomic

groupings. These interferences proceed from some description of atomic chemical nature, which tend to vary the uniformity of structure in the atomic triplets of each molecule. If these groupings were absolutely uniform, there would be but one substance in nature, and all beings inhabiting this globe would be simultaneously impressed with the same feelings and actuated by the same desires; but nature has produced unlimited variety. Science, as yet, has not made so much as an introductory attempt to solve this problem of "the mind flow," but has left it with the hosts of impostors, who always beset any field that trenches on the land of marvel.

Professor Oliver Lodge, in his address before the British Association last August, said: "Let me try to state what this field is, the exploration of which is regarded as so dangerous. I might call it the border-land of physics and psychology. I might call it the connection between life and energy; or the connection between mind and matter. It is an intermediate region, bounded on the north by psychology, on the south by physics, on the east by physiology, and on the west by pathology and medicine. An occasional psychologist has groped down into it and become a metaphysician. An occasional physicist has wandered up into it and lost his base, to the horror of his quondam brethren. Biologists mostly look at it askance, or deny its existence. A few medical practitioners, after long maintenance of a similar attitude, have begun to annex a portion of its western frontier. . . . . Why not leave it to the metaphysicians? I say it has been left to them long enough. They have explored it with insufficient equipment. Their methods are not our methods; they are unsatisfactory to us, as physicists. We prefer to creep slowly from our base of physical knowledge; to engineer carefully as we go, establishing forts, constructing roads and thoroughly exploring the country, making a progress very slow but very lasting. The psychologists from their side may meet us. I hope they will; but one or the other of us ought to begin."

In America, we have Buchanan and many others investigating in this field; and Dr. Bowne, the orthodox Dean of the Boston University, in his answer to Herbert Spencer, answering the question, "What is Force?" tells us: "Not gravitation, nor electricity, nor magnetism, nor chemical affinity, but will, is the typical idea of force. Self-determination, volition is the essence of the only causation we know. Will is the sum-total of the dynamic idea: it either stands for that or nothing. Now science professes itself unable to interpret nature without this metaphysical idea of power. The experiments made by Prof. Barker and others, which are said to establish the identity

of heat and mental force really prove only a correlation between heat and the nervous action which attends thinking. Nervous action and heat correlate, but the real point is to prove that nervous action and mental force correlate. This has never been done."

"The concept of will," says Arthur Schopenhauer, "has hitherto commonly been subordinated to that of force; but I reverse the matter entirely, and desire that every force in nature be thought of as will. It must not be supposed that this is mere verbal quibbling and of no consequence: rather it is of the greatest significance and importance."

Thus it will be seen that the field which Professor Lodge, with rare courage, invited his fellow-physicists to enter and bring with them their appropriate methods of investigation, unless these philosophers are astray, may prove to be "the immense and untrodden field" which Buckle said must be conquered before Science can arrogate to herself any knowledge of nature's laws that is not purely empirical. A little reflection will enable the average mind to see in the signs of the times a tendency to movements on a grander scale, such as are involved in the higher view which Keely is himself now taking since his researches have extended beyond the order he was pursuing when he was thinking only of mechanical success. Psychical investigation will be stimulated when Keely has imparted the nature of his discoveries to the physicist* whom he has chosen to instruct. History is but repeating itself in Keely's experiences. In the year 1724, in a letter to the Royal Society, Hatzfeld attacks Sir Isaac Newton in much the same spirit that some newspaper men attack Keely now. One would suppose in reading what Hatzfeld has written, of an invention of his time, that it had been written, word for word, of some of the investigators of Keely's experiments in researching. After commenting upon the corruption of human nature as shown, in his day, by the want of veracity, the tendency to vicious misrepresentation, he says:

"If the said machine was contrived according to the weak sense and understanding of those who pretend it to be moved in other ways than that declared, it would have been discerned before this.

"And those who pretend it to be moved by water, or air, or magnetism, one of which (meaning water) even our most famous author did in the beginning affirm it to be moved by, is so very weak that I don't at all think it deserving to be considered.

"And what is still worse is to pretend it to be a cheat in a manner of proceeding which is neither consistent with equity nor common sense. As long as arts and sciences have the misfortuue of depending

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Professor James Dewar.

on the direction of such like persons no progress toward truth can be made, but I shall make it sufficiently appear that there is yet more truth behind the hill than ever has been brought to light. There be persons who, when disappointed of gain, turn their shafts against those who have circumvented them.

"All those who know anything of philosophy know that gravity is generally (and chiefly by Sir Isaac Newton and his followers) denied to be essential to matter, which I shall not only prove the contrary of, but I shall likewise show the properties in matter, on which the principle depends, to be the most glorious means to prove the existence of God, and to establish natural religion."

Is it not rather remarkable that, after a sleep of nearly two centuries, it is again claimed that gravity is inherent in all matter?

Professor Rücker, in closing his address read at the last meeting of the British Association, said:

"In studies such as these we are passing from the investigation of the properties of ordinary matter to those of the ether, which may perhaps be the material of which matter is composed. We may some day be able to control and use it, as we now control and use steam."

For nearly fifteen years, Keely constructed engines of various models, with this end in view, before he discovered that it is impossible to use the ether in any other way than as a media for the force which he is now experimenting with; and which he defines in its present operation as a condition of sympathetic vibration, associated with the polar stream positively and negatively. Keely has now made arrangements to instruct an English physicist of high standing in his method of disintegrating water by triple subdivision; acting simultaneously:—showing instantaneous association and dissociation, under a certain form of vibration. Until the instruction has been given, which will put it in the power of the successor of Tyndall and Faraday, at the Royal Institution of Great Britain, to make known the importance of these discoveries to science, Keely must continue to bear the abuse of the prejudiced, the misinformed and the malicious.

A London journal recently erroneously announced that Keely has no theory to go upon. During the "observations" of Keely's researching experiments that were made last year by some of the professors of the University of Pennsylvania, one of them, Prof. Brinton, under date of February 14th, wrote of Keely's theories:—"Mr. Keely has a coherent and intelligent theory of things, or philosophy, on which he lays out his work and proceeds in his experiments." March 6th, the same professor writes:—"Keely's paper on Latent Force in intermole-

cular spaces is clear enough and instructive, but the average reader will find its perusal up-hill work, from lack of preliminary teachings. Naturally, Mr. Keely, whose mind has been busy with this topic for years and is more familiar with it than with any other, does not appreciate how blankly ignorant of it is the average reader. Also, naturally, he writes above the heads of his audience." Again, Prof. Brinton writes, "Mr. Keely's vibratory theory is so simple, beautiful and comprehensive, that I hope it will be proved experimentally to be true. To me, all commercial and practical results, motors, engines, air-ships, are of no importance by the side of the theoretical truth of the demonstration of this cosmic force." . . . . . .

It is the Aristotle qualities of Prof. Brinton's mind, in its power of classifying and defining, which has caused it to be said of him that he has touched no subject without throwing light upon it; and the Dean of the Boston University, Dr. Bowne, after reading Prof. Brinton's abstract of Keely's philosophy, said that it had made Keely's hitherto unintelligible theories intelligible to him. "We can apprehend sometimes what we cannot comprehend." As Cardinal Newman has said, "Truth is reached not by reasoning, but by an inward perception. Anyone can reason; only disciplined, educated, formed minds can perceive."

Agnostics make the mistake of confounding exhaustive knowledge with positive knowledge in declaring both unattainable; but we can know positively that a thing is, if not why or how it is. Prof. Brinton has so mastered Keeley's working hypotheses as to write that he was sure he could make them understood by any intelligent person—writing of them—"All that is needed now is to show that Keely's experiments sustain the principles that underlie these hypotheses. As soon as Prof. Koenig is prepared to report on the purely technical and physical character of the experiments, I shall be ready to go into full details as to their significance in reference to both matter and mind. It will be enough for me if Dr. Koenig is enabled simply to say that the force handled by Keely is not any one of the already well-known forces. Let him say that, and I will undertake to say *what it is*."

Some of Keely's Theories.

"The sympathetic conditions that we call mind are no more immaterial in their character than light or electricity. The substance of the brain is molecular, while the substance of the mind that permeates the brain is inter-etheric, and is the element by which the brain is impregnated; exciting it into action and controlling all the conditions

of physical motion, as long as the sympathetic equatative is in harmony, as between the first, second, and third orders of transmission: molecular, atomic and etheric. By this soul substance is the physical controlled. In order to trace the successive triple impulses, taking the introductory one of sympathetic negative outreach, as towards the cerebral neutrals, which awakens the latent element to action, we find that mind may be considered a specific order of inter-atomic motion sympathetically influenced by the celestial flow, and that it becomes, when thus excited by this medium, a part and parcel of the celestial itself. Only under these conditions of sympathetic assimilation can it assert its power over the physical organisms; the finite associated with the infinite.

"The brain is not a laboratory. It is as static as the head of the positive negative attractor" (one of Keely's researching instruments) "until influenced by certain orders of vibration, when it reveals the true character of the outreach as so induced. The brain is the high resonating receptacle where the sympathetic celestial acts, and where molecular and atomic motion exhibits itself, as according to the intensification brought to bear upon it by the celestial mind flow.

"The cerebral forces, in their control of the physical organism, reveal to us the infinite power of the finer or spiritual fluid, though not immaterial, over the crude molecular.

"The luminous, etheric, protoplastic element, which is the highest tenuous condition of the ether, fills the regions of infinite space, and in its radiating outreach gives birth to the prime neutral centres that carry the planetary worlds through their ranges of motion.

"If the minds of all the most learned sages, of all time, were concentrated into one mind, that one would be too feeble, in its mental outreach, to comprehend the conditions associated with the fourth order of sympathetic condensation. The controversies of the past in regard to the condensation of invisible matter prove this. The chemistry of the infinite and the chemistry of the finite are as wide apart, in their sympathetic ranges, as is the velocity of light from the movement of the hour-hand of a clock. Even the analysis of the visible conditions taxes our highest powers of concentration.

"The question naturally arises, Why is this condition of ether always under a state of luminosity of an especial order?

"Its characteristics are such, from its infinite tenuity and the sympathetic activity with which it is impregnated, that it possesses an order of vibratory, oscillatory velocity, which causes it to evolve its own luminosity. This celestial, latent power, that induces luminosity

in this medium, is the same that registers in all aggregated forms of matter, visible and invisible. It is held in corpuscular embrace until liberated by a compound vibratory negative medium.

"What does this activity represent, by which luminosity is induced in the high etheric realm? Does not the force following permeation by the Divine Will show that even this order of ether, this luminiferous region, is bounded by a greater region still beyond?—that it is but the shore which borders the realm, from which the radiating forces of the Infinite emanate: the luminiferous being the intermediate which transfers the will force of the Almighty towards the neutral centres of all created things, animate and inanimate, visible and invisible; even down into the very depths of all molecular masses. The activity of the corpuscles, in all aggregations, represents the outflow of this celestial force, from the luminiferous track, towards all these molecular centres of neutrality, and reveals to us the connecting link between mind and matter. How plainly are we thus taught that God is everywhere, and at the same time in every place. It gives us a new sense of the omniscience and omnipresence of the Creator. In these researches I am brought so near to the celestial conditions that my pen is ready to fall from my hand while writing on this subject; so more and more sensibly do I feel my abject ignorance of its depths. . . .

"These conditions of lumirosity have no thermal forces associated with them; although, paradoxically, all thermal conditions emanate from that source. The tenuity of this element accounts for it. It is only when these sympathetic streams come in conflict with the cruder elementary conditions, either the molecular or atomic, that heat is evolved from its latent state, and a different order of light from the etheric luminous is originated, which has all the high conditions of thermal force associated with it: the sun being the intermediate transmitter. Thus is shown the wonderful velocity of these sympathetic streams emanating from celestial space.

"The sympathetic forces transmitted by our solar planet, to which our earth is so susceptible, are continuously received from the luminiferous realm; the sympathetic volume of which, as expended, is constantly equated by the exhaustless will-force of the Creator. Had the solar energy been subservient to what physicists ascribe it, the sun would have been a dead planet, thousand of centuries ago; as also all planets depending upon it, as an intermediate.

"In fact, all planetary masses are sympathetic-transferring-mediums, or intermediates, of this prime, luminous, dominant element. In the vibratory subdivision of matter, as progressive evolution has

been analysed, it is evident that these transfers of sympathetic force extend beyond the limits of our orbital range, from system to system, throughout the realms of space: these progressive systems becoming themselves, after a certain range of sympathetic motion, sympathetic intermediates, as included in the whole of one system, exemplified so beautifully in the cerebral convolutions, with their connective sympathy for each other; transferring as a whole on the focalizing centre, from which it radiates to all parts of the physical organism, controlling in all its intricate variety the sympathetic action, of our movements." (Keely.)

"What is there that we really know?" asks Buckle. "We talk of the law of gravitation, and yet we know not what gravitation is; we talk of the conservation of force and distribution of forces and we know not what forces are." "The vibratory principles now discovered in physics," says Hemstreet, "are so fine and attenuated that they become an analogy to mental or cerebral vibrations." Let us see what Keely's system of vibratory physics says of gravity, cohesion, etc.

What is Gravity?—Gravity is an eternal existing condition in etheric space; from which all visible forms are condensed. Consequently, it is inherent in all forms of matter, visible and invisible. It is not subject to time nor space. It is an established connective link between all forms of matter from their birth, or aggregation. Time is annihilated by it, as it has already traversed space, when the neutral centres of the molecules were established.

Gravity, then, is nothing more than an attractive, sympathetic stream, flowing towards the neutral centre of the earth, emanating from molecular centres of neutrality, concordant with the earth's centre of neutrality, and seeking its medium of affinity, with a power corresponding to the character of the molecular mass.

What is Cohesion?—Cohesion simply implies attraction. It is the negative, vibratory assimilation, or aggregation, of the molecules, acting according to the density or compactness of the molecular groupings on their structures. The differing character of molecular densities, or molecular range of motion, represents differing powers of attraction. The lower the range of motions on the molecular vibrations of these structures, the greater is the attractive force that holds them together; and *vice versâ*.

What is Heat?—Heat may be classed as a vibro-atomic element (not exceeding 14,000 vibrations per second at its greatest intensity), residing as a latent element in all conditions of matter, both visible and invisible. The velocity of the sympathetic flows which emanate

from our solar world, the sun, coming into contact with our atmospheric medium liberates this element in all the different degrees of intensity that give warmth to our earth. Light is another resultant; the different intensities of which are given according to the different angles of this sympathetic projectment.

The light that emanates from a glow-worm is the resultant of the action of the sympathetic medium of the insect itself, on a centre of phosphorescent matter, which is included in its structure. The resultant of the two conditions are quite different, but they are governed by the same laws of sympathetic percussion.

Radiation is the term used to express the reaching out of the thermal element, after its liberation from its corpuscular imprisonment, to be re-absorbed or returned again to its sympathetic environment; teaching us a lesson in the equation of disturbance of sympathetic equilibrium.

Force.

"By what means is force exerted, and what definitely is force? Given that force can be exerted by an act of will, do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will?" These questions were asked by Professor Lodge in his paper on "Time"; and as Keely contends that all metallic substances after having been subjected to a certain order of vibration may be so moved, let us see how he would answer these questions. When Faraday endeavoured to elaborate some of his "unscientific notions in regard to force and matter," men of science then said that Faraday's writings were not translatable into scientific language. The same may be said of Keely's writings. Pierson says, "The very fact that there is about the product of another's genius what you and I cannot understand is a proof of genius, *i.e.*, of a superior order of faculties." Keely, who claims to have discovered the existence of hidden energy in all aggregations of matter, imprisoned there by the infinite velocity of molecular rotation; asserts that "physicists in their mental rambles in the realm of analytical chemistry (analytical as understood by them) have failed to discover the key-note which is associated with the flow of the mental element;" that "they have antagonized or subverted all the conditions," in this unexplored territory of negative research, which he has demonstrated as existing in reference to latent energy

locked in corpuscular spaces. These antagonisms might have been sooner removed had those physicists who witnessed some of Keely's experiments, while he was still working blindfold, as it were, in past years, not belonged to that class of scientists "who only see what they want to see, and who array facts and figures adroitly on the side of pre-conceived opinion." Since the last meeting of the British Association, Keely, in writing of some of the addresses delivered, says: "It delights me to find that physicists are verging rapidly toward a region which, when they reach, will enable them to declare to the scientific world what they now deny; *viz.*, that immense volumes of energy exist in all conditions of corpuscular spaces. My demonstrations of this truth have been ignored by them; and now they must find it out for themselves. I do not doubt that they will reach it in their own way, I accept Professor Stoney's idea that an apsidal motion might be caused by an interaction between high and low tenuous matter; but such conditions, even of the highest accelerated motion, are too far down below the etheric realm to influence it sympathetically, even in the most remote way. I mean by this that no corpuscular action or interaction can disturb or change the character of etheric undulations. The conception of the molecule disturbing the ether by electrical discharges from its parts, is not correct, as the highest conditions associated with electricity come under the fourth descending order of sympathetic condensation, and consequently its corpuscular realm is too remote to take any part towards etheric disturbance. Hypothesis is one thing and actual experimental demonstration is another; one being as remote from the other as the electrical discharges from the recesses of the molecule are from the tenuous condition of the universal ether. The conjecture as regards the motion being a series of harmonic elliptic ones, accompanied by a slow apsidal one, I believe to be correct. . . . The combination of these motions would necessarily produce two circular motions, of different amplitudes, whose differing periods might correspond to two lines of the spectrum, as conjectured, and lead the experimenter, perhaps, into a position corresponding to an occular illusion. Every line of the spectrum, I think, consists not of two close lines, but of compound triple lines: though not until an instrument has been constructed, which is as perfect in its parts as is the sympathetic field that environs matter, can any truthful conclusion be arrived at from demonstration."—*Keely.*

It must be remembered that Keely claims to have demonstrated the subdivision of matter in seven distinct orders: molecular, intermolecular, atomic, inter-atomic, etheric, inter-etheric, reaching the

compound inter-etheric in the seventh order, or the substance of the will. How can such claims be expected to command the attention of men of science, when one of the most liberal among them has said that to say the will is a material thing belongs to the crude materialism of the savage? In commenting further upon the experimental researches of men of science to show whether ether in contact with moving matter is affected by the motion of such matter, Keely writes: "The motion of any matter of less tenuity than the ether cannot affect it, any more than atmospheric air could be held under pressure in a perforated chamber. The tenuous flow of a magnet cannot be waived aside by a plate of heavy glass, and yet the magnetic flow is only of an inter-atomic character and far more crude than the introductory etheric. The etheric element would remain perfectly static under the travel of the most furious cyclone; it would pass through the molecular interstices of any moving projectile with the same facility that atmospheric air would pass through a coarse sieve. Ether could not be affected by the motion of less tenuous matter, but if the matter were of the same tenuous condition it would sympathetically associate itself with it; consequently there would be no motion any more than motion accompanies gravity.

In the same way that the mind flow induces motion on the physical organism, sympathetic flows on molecular masses induce motion on the molecular. The motion of the molecules in all vegetable and mineral forms in nature are the result of the sympathetic force of the celestial mind flow (or the etheric luminous) over terrestrial matter. This celestial flow is the controlling medium of the universe, and one of its closest associates is gravity. . . . . The molecule is a world in itself, carrying with it all the ruling sympathetic conditions which govern the greatest of the planetary masses. It oscillates within its etheric rotating envelope with an inconceivable velocity, without percussing its nearest attendant, and is always held within its sphere of action by the fixed gravital power of its neutral centre, in the same sympathetic order that exists between the planetary worlds. The dissociation of aggregated molecules by intermolecular vibration does not disturb even to an atomic degree these fixed neutral points. Each molecule contributes its quota to the latent electrical force, which shows up by explosion after its gathering in the storm clouds, and then it returns to the molecular embrace it originally occupied. You may call this return, absorption; but it gets there first during corpuscular aggregation, and comes from there, or shows itself, during sympathetic disturbance of equilibrium.

Electricity.

There are three kinds of electricity, the harmonic and enharmonic which, with their leader, the dominant, form the first triple. Their sympathetic associations evolve the energy of matter. The dominant is electricity luminous, or propulsive positive. The harmonic, or the magnetic, which is the attractive, with its wonder of sympathetic outreach, is the negative current of the triune stream. The enharmonic, or high neutral, acts as the assimilative towards the re-instatement of sympathetic disturbance. In electric lighting, the velocity of the dynamos accumulates only the harmonic current—by atomic and inter-atomic conflict—transferring one two hundred thousandth of the light that the dominant current would give, if it were possible to construct a device whereby it could be concentrated and dispersed. But this supreme portion can never be handled by any finite mode. Each of these currents has its triple flow, representing the true lines of the sympathetic forces that are constantly assimilating with the polar terrestrial envelope. The rotation of the earth is one of the exciters that disturbs the equilibrium of these sensitive streams. The alternate light and darkness induced by this motion helps to keep up the activity of these streams, and the consequent assimilation and dissimilation. The light zone being ever followed by the dark zone holds the sympathetic polar wave constant in its fluctuations. This fact may be looked upon as the foundation of the fable that the world rests upon a tortoise. The rotation of the earth is controlled and continued by the action of the positive and negative sympathetic celestial streams. Its pure and steady motion, so free from intermitting impulses, is governed to the most minute mathematical nicety by the mobility of the aqueous portion of its structure, *i.e.*, its oceans and oceans anastomosis. There is said to be a grain of truth in the wildest fable, and herein we have the elephant that the tortoise stands on. The fixed gravital centres of neutrality, the sympathetic concordants to the celestial outreach, that exist in the inter-atomic position, are the connective sympathetic links whereby the terrestrial is held in independent suspension. We cannot say that this corresponds to what the elephant stands upon, but we can say, "This is the power whereby the elephant is sympathetically suspended."—*Keely*.

The Atom.

Question asked in Clerk Maxwell's memoirs:—"Under what form, right, or light, can an atom be imagined?" Keely replies:—It eludes the grasp of the imagination, for it is the introductory step to a conception of the eternity of the duration of matter. The magnitude of the mole-

cule, as compared to the interatom, is about on the same ratio as a billiard ball to a grain of sand; the billiard ball being the domain wherein the triple intermolecules rotate, the intermolecules again being the field wherein the atomic triplets sympathetically act, and again progressively, in the interatomic field, the first order of the etheric triplets begins to show its sympathetic inreach for the centres of neutral focalization. It is impossible for the imagination to grasp such a position. Interatomic subdivision comes under the order of the fifth dimensional space in etheric condensation. Atoms and corpuscles can be represented by degrees of progressive tenuity, as according to progressive subdivision, but to imagine the ultimate position of the atomic alone would be like trying to take a measurement of immeasurable space. We often speak of the borders of the infinite. No matter what the outreach may be, nor how minute the corpuscular subdivision, we still remain on the borders, looking over the far beyond as one on the shore of a boundless ocean who seeks to cross it with his gaze. Therefore, philosophically speaking, as the atom belongs to the infinite and the imagination to the finite, it can never be comprehended in any form or light, nor by any right; for in the range of the imagination it is as a bridge of mist which can never be crossed by any condition that is associated with a visible molecular mass, that is, by mind as associated with crude matter.

Sympathetic Outreach

is not induction. They are quite foreign to each other in principle. Sympathetic outreach is the seeking for concordance to establish an equation on the sympathetic disturbance of equilibrium. When a magnet is brought into contact with a keeper, there is no induction of magnetism from the magnet into the keeper. The static force of the magnet remains unchanged, and the action between the two may be compared to a sympathetic outreach of a very limited range of motion. The sympathetic outreach of the moon towards the earth has a power strong enough to extend nearly a quarter of a million of miles to lift the oceans out of their beds. This is not the power of induction. . . .

The sympathetic envelope of our earth owes its volume and its activity entirely to celestial radiating forces. Reception and dispersion are kept up by atomic and interatomic conflict, as between the dominant and enharmonic."—(Keely.)

Hydrogen.

"The horizon of matter, which has been thought to rest over attenuated hydrogen, may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses.

Beings fashioned of this attenuated substance might walk by our side unseen, nor cast a shadow in the noon-day sun."—*Hudson Tuttle.*

"This supposition of itself admits that hydrogen is a compound. If it were indivisible it would assimilate with the high luminous, from which all substances are formed or aggregated. If hydrogen were a simple it could not be confined. No molecular structure known to man can hold the inter-luminous; not even the low order of it that is chemically liberated. The word attenuated admits that hydrogen is a compound. I contend that hydrogen is composed of three elements, with a metallic base, and comes under the order of the second atomic, both in vibration and sympathetic outreach. Hydrogen exists only where planetary conditions exist: there it is always present, but never in uninterfered space. There is much celestial material that has never been revealed to the senses.

My researches lead me to think that hydrogen carries heat in a latent condition, but I do not believe it will ever be possible to originate a device that will vibrate hydrogen with a velocity to induce it.

The word imponderable as applied to a molecule is incorrect. All gases as well as atmospheric air are molecular in their structures. If atmospheric air is subdivided, by atomic vibration, it merely dissociates the hydrogen from the oxygen; neither of which, though disunited, passes from the inter-molecular state; and not until hydrogen is sympathetically subdivided in its intermolecular structure by interatomic vibrations can it assimilate with the introductory etheric element. There is a wonderful variation of gravital sympathy between the gaseous elements of compounds, all of which come under the head of molecular.—(Keely.)

Under date of October 1st, 1891, Mr. Keely writes: "I see no possibility of failure, as I have demonstrated that my theories are correct in every particular, as far as I have gone; and if I am not handicapped in any way during the next eight months, and my depolarizer is perfect, I will then be prepared to demonstrate the truth of all that I assert in reference to disintegration, cerebral diagnosis, aerial suspension and dissociation, and to prove the celestial gravital link of sympathy, as existing between the polar terrestrial and equation of mental disturbance of equilibrium. It is a broad assertion for one man, and 'an ignorant man' at that, to make; but the proof will then be so overwhelming in its truthful simplicity that the most simple-minded can understand it. Then I will be prepared to give to science and to commerce a system that will elevate both to a position far above that which they now occupy."

Again, Nov. 4, Mr. Keely says: "The proper system for the treatment of cerebral differentiation is not yet known to the physician of to-day. The dissimilarities of opinion existing, with regard to any case, is confounding. When the true system is recognized, the vast number of physical experimentalists, now torturing humanity, will die a natural death. Until this climax is reached, physical suffering must go on multiplying at the same ratio that experimentalists increase. Molecular differentiation is the fiend that wrecks the physical world, using the seat of the cerebral forces as its intermediate transmitter. It is the devastating dragon of the universe, and will continue to devastate until a St. George arises to destroy it. The system of equating molecular differentiation is the St. George that will conquer. When my system is completed for commerce, it will be ready for science and art. I have become an excessive night-worker:—giving not less than eighteen hours a day, in times of intensification. I have timed my race for life and I am bound to make it."*

How Mr. Keely, in 1891, was able to secure the attention of Men of Science to his Researching Experiments.

During the summer of 1890, Mr. Keely was harassed by threats, said to proceed from disappointed stock-holders in the Keeley Motor Company, of suits at law for obtaining their money under false pretences. After several unsuccessful attempts with the editors of leading magazines in London, Boston, and New York, to have the claims of Mr. Keely upon the public, for sympathy in his colossal work, made known, I accepted the offer of an editor on the staff of the *Times*, to accomplish what I had failed to do. The programme, as laid out by this editor, was to use his extended influence with the leading journals throughout Great Britain, in having brief notices of Keely inserted; to be followed up with a magazine article, for which I furnished the material. Later this arrangement was modified, the editor proposing to write an essay, handling the various molecular and atomic theories; pointing out wherein Keely's views were original and showing their revolutionizing tendencies. This work, which was to have been commenced in November, was delayed until all need was over; and when

* The views expressed by Dr. Gérard, as given on p. 10, as to the relations existing between our mechanism, and our work of brain and hands, are sustained by Herschel, who wrote:—"The brain and nervous system bear a somewhat close resemblance to a galvanic battery in constant motion, whose duty it is to provide a certain and contiuous supply of its special fluid for consumption within a given time. As long as supply and demand are fairly balanced, the functions which owe their regular and correct working to the fluid are carried on with precision; but when, by excessive demands carried far beyond the means of supply, the balance is not only lost but the machine itself is over-s trained and injured, disorder first and disease after are the result."

I received, in January, 1892, a letter saying that the editor had been unable to commence his work, for want of sufficient material, which I was requested to forward to him, I answered that Mr. Keely's threatened troubles were over, as the protection of men of science had been gained for him. The Provost of the University of Pennsylvania, has given permission to make public this Preamble, which he read before a distinguished company, of Professors and others, at his house, on the evening of the 14th of January, 1891, followed by an address, setting forth the grounds of faith in the discoveries of Keely, and the nature of his claims. All that was asked for Mr. Keely, in behalf of the interests of science, was conceded for him; and Mr. Keely has been able to continue his researches, up to the present time, without the delays which actions-at-law would have occasioned. As I found, on my return to Philadelphia in November, 1890, that a subscription had been set on foot to raise money from disaffected stockholders, for the purpose of bringing these suits against Mr. Keely, if he did not resume work on an engine, it will be seen that there was no time to be lost after the editor on the *Times* disappointed Mr. Keely. The paper written by Mr. Nisbet, after it had been countermanded, has been read since by several men of science, and is held over to appear, in time, when all that is connected with Keely will have become of interest to the world, and his foes as well as his friends have been classified.

Keely's Present Position.

[Principally from *The Philadelphia Enquirer*, of April 26th, 1891.]

It having been generally understood that Mrs. Moore wished to have physicists investigate Mr. Keely's discoveries, she has requested to have this impression corrected and her true object made known as set down in the preamble to her paper, read at the house of the Provost of the University of Pennsylvania, 14th January, 1891, which is published below with the consent of the Provost. On the 23rd of March Mrs. Moore received a letter from Professor Koenig, in which he wrote:

"With regard to the experiments, which I saw at Mr. Keely's, I venture upon the following suggestion, as a test of the nature of the force Mr. Keely is dealing with. The revolution of the compass as a result of negative polar attraction. It is stated in Mr. Keely's paper that he finds gold, silver, platinum, to be excellent media for the transmission of these triple currents. Now it is well known that these same metals are most diamagnetic, that is unaffected by magnetic influences. If, therefore, a needle be made of one of these metals and suspended in

place of the steel needle, in the compass, and put under the influence of Mr. Keely's force, it ought to revolve the same as the steel needle will under magnetic polar and anti-polar influence. If Mr. Keely could make such a needle revolve, it would convince me that he is dealing with a force unknown to physicists."

To this requirement, Mr. Keely replied: "To run a needle composed of non-magnetic material by polar and depolar action is a matter of as infinite impossibility as would be the raising of a heavy weight from the bottom of a well by sucking a vacuum in it, or the inhalation of water into the lungs, instead of air, to sustain life."

However, it seems that Mr. Keely took up a line of research that was new to him and succeeded in making a needle of the three metals, gold, silver and platinum, rotate by differential molecular action, induced by negative attractive outreach, which is as free of magnetic force as a cork.

Professor Brinton has prepared a paper, undertaking to explain what the force is, which he will himself read at Mrs. Moore's house to those invited, who are present, one evening this week, to hear the result of the observation of Mr. Keely's experiments;—not investigation of them. The result will not be made public, as the object is to influence in no way the price of the stock of the company to which Mr. Keely is under obligations, and which is, as far as marketable value is concerned, worthless until his system is completed to that point where he is able to patent some one device.

The preamble to Mrs. Moore's paper referred to above is as follows:

"Before commencing to read my paper I wish to lay before you the object of this effort to interest men of science in the researches of a man who, in the cause of justice alone, is entitled to have his life's work fairly represented to you. Some of our men of science have, unwittingly, been the medium by which great injustice has been done to Mr. Keely, and to me also, by placing me before the world as a woman whom the Keely Motor Company management had robbed of large sums of money: whereas, in truth, I have never been in any way involved by the Keely Motor Company.

"In the winter of 1881-82, Mr. Keely, who was dependent upon "The Keely Motor Company" for the means to continue his researches, as to the nature of the unknown force he had discovered, was virtually abandoned by the Company. Himself as ignorant as its managers were of the source of the mysterious energy he had stumbled over, he was driven to despair by their action; and, when I was led to his

assistance. I found his wife's roof mortgaged over her head and that he had destroyed the patient labour of years, in researching instruments. With a prison facing him he had resolved to take his life, rather than submit to the indignities threatening him. At this time, I had taken from my private estate a sum to found a small public library to my father's memory, in the village of his birth, Westfield, Massachusetts. After convincing myself that Mr. Keely had made a great discovery, I felt that if this money could save this discovery, jeopardized as it was, it was my duty to so appropriate it. At that time, Mr. Keely thought that half of the amount so appropriated would be all that he should require: but, unfortunately, his efforts were for years confined to the construction of an engine for the Company that had abandoned him. Later, he commenced researches which resulted in the discovery, in 1886, that he had unknowingly imprisoned the ether; greatly increasing my interest in his work.

"The plan to which I shall allude in my paper, as framed by Professor Leidy, for Mr. Keely to follow, and approved by Professor Hertz, of Bonn, and Professor Fitzgerald, of Trinity College, Dublin, may be summed up as one that permits Mr. Keely to pursue his researches on his own line, without further investigation, up to the completion of his system in a form which will enable him to give to commerce with one hand his model for aerial navigation, and to science, with the other, the knowledge that is necessary for extending its researches in the field of radiant energy—which Mr. Keely has been exploring for so many years. I ask the prestige of your sympathy for me, as well as for your interest in Mr. Keely's work, on this basis; and if in one year you are not convinced that satisfactory results have been attained for science, I will promise to leave Mr. Keely in the hands of the 'usurers and Shylocks of commerce,' who have already forced him into renouncing seven-eighths of his interest in what the Keely Motor Company claims as its property.

"At present I do not desire from anyone indorsement of Keely's discoveries. Until his system is completed he wishes to avoid all discussion and all public mention of the anticipated value of his inventions. Mr. Keely's programme of experimental research, as laid down by himself, last March, when I first proposed to furnish him with all the funds needed to carry it out, comprises its continuance until he has gained sufficient knowledge of the force that he is controlling—which force is derived from the dissociation of water—to enable him to impart to others a system that will permit men of science to produce and to handle the force, and enable him to instruct artisans in the work

which lies in their province, viz: the construction of machines to apply this costless motive power in mechanics.

"Only the prestige of your interest in Mr. Keely's researches can secure to him freedom to pursue researches on his own road, a course pronounced by Professor Leidy, Professor Hertz and Professor Fitzgerald to be 'the only proper line for him to pursue.'

"The building of an engine is not in Mr. Keely's province. His researches completed to that point which is necessary for perfect control of the force, practical application will follow. The result of his experimental researches for nine months on this line has been such as to revive the interest of the speculative management of the Keely Motor Company, to that extent that Mr. Keely is now offered the support of its stockholders if he will resume construction of an engine; and this after more than seven years of failure on the part of the company to furnish him with one dollar to carry on his great work.

"The official Report put forth in January by the Keely Motor Company managers annulled my contract with Mr. Keely; but he is willing to abide by it, if I am able to continue to furnish him with the necessary funds. This position of affairs has forced me to the front to ask of you whether you will place it in my power to renew the contract with Mr. Keely; or leave him under the control of men who seem to be oblivious of the interests of the stockholders of the company in their 'clamor' for an engine. When this system is completed, in its application to mechanics, the present mode of running engines with shafts and beltings will disappear, creating a revolution in all branches of industry.

"Looking at my request from another point of view, do you not think it due to extend to Mr. Keely an opportunity to prove all that one of your number is ready to announce as his conviction in regard to the claims of Mr. Keely?

"You all know to whom I refer—Professor Joseph Leidy. 'Oh, Leidy is a biologist,' said an English physicist not long since; 'get the opinion of a physicist for us.' If I did not wish for the opinion of physicists, I should not have appealed to you for help at this most critical juncture. But I also ask that no opinion be given by any physicist until Mr. Keely's theories are understood and demonstrated, by experiment, as he is able to do.

"Yes, Dr. Leidy is a biologist, and what better preparation could a man have than a study of the science of life to enable him to discern between laws of nature, as invented by physicists and nature's operations as demonstrated by Keely?

"The science of life has not been the only branch to which Dr. Leidy has given profound attention; it is his extensive and accurate knowledge of its methods, limits and tendencies, which prepared the way for that quick comprehension of possibilities, lying hidden from the sight of those men of science whose minds have rested (not rusted) in the grooves of mechanical physics. In Dr. Leidy we find entire scientific and intellectual liberty of thought, with that love of justice and truth which keeps its possessor from arrogance and intolerance, leading him with humility to 'prove all things and hold fast to truth.' To such men the world owes all that we have of advance since the days when science taught that the earth is flat, arguing that were it round the seas and oceans would fall off into space. In Dr. Leidy's name and in justice to him, I ask your sanction to, and approval of, my efforts to preserve Keely's discoveries for science—discoveries which explain, not only the causes of the planetary motions, but the source of the one eternal and universal force."

A correspondent in *Invention*, London, writes, December 12, 1891:

We have at various times in these columns alluded to the investigations of the Philadelphia scientist, J. W. Keely, and this searcher—who is now stated to be engaged in finding a method whereby the power which he professes to have discovered can be employed as a motor in the place of steam—is just now the object of considerable attention in the press of the United States. To summarize the present state of the criticism to which this man is subjected, we may mention that for some time past *The New York Herald*, among other papers, has been printing a series of articles that have been recently prepared by an American inventor named Browne, professing to show how Keely has, for nearly twenty years, been deceiving expert engineers, shrewd men of the world, some few university professors and others, by the use of compressed air, obtaining testimonials of his discovery of an unknown force in nature. In reading his articles any one who has seen the photographs—as the writer has done—of the researching instruments discarded by Keely, in past years, and those that he is now employing in their place, cannot fail to detect the misstatements and misrepresentations made.

Mr. Browne (?) even overrides the testimony of the late Professor Leidy, Dr. Willcox, Dr. Koenig, Dr. Brinton—the Baltimore physicist—Dr. Tuttle, and the engineers Linville and Le Van, all of whom have tested the force used by Keely, and admitted that no electricity, no magnetism, no compressed air is used. Without indorsing in the slightest anything that Keely has discovered, or claims to have discovered, we think that, with the English love of fairplay, both sides should always fairly be heard before either is condemned, and as Mr. Keely has consented to instruct a well-known English physicist in his method of producing the force handled, there is every chance of the truth being known, and the correct state of

the matter divulged to the scientific world at large, when, mayhap, this rival inventor may have to retract his assertions or stand a suit for libel. We do not say it will be so—we only assert it may be. Professor Brinton who has made a study of Keely's methods, writes this month to a friend in London:—"The exposé of Keely's alleged methods continues each week. Some of the proposed explanations are plausible, others are plainly absurd. They only serve to attract renewed attention to Keely. I have written to the editor to ask him to arrange a meeting for me with the writer, but I have not yet been able to discover the Mr. Browne, of Brooklyn, who is the suppositious author."

Mr. Keely has chosen the successor of Professor Tyndall, at the Royal Institution of Great Britian, as the only one to whom he is willing to communicate his method. This will be welcome news indeed to scientists on both sides of the Atlantic, and the result will be awaited with anxiety alike by both the friends and foes of Keely. We shall watch for the result, as will our American confreres.—*Wm. Norman Brown.*

THEOSOPHY AND ART.

THE first question that naturally presents itself, in considering this subject is:—What is Art? This appears to me to be as difficult to answer as the old question, What is Truth? For when we try to analyze Art in itself, we find that we are face to face with an abstract idea; or rather, I should say that we can never come just face to face with the thing in itself, by reason of its abstraction.

We must not confuse Art itself with any of its forms or manifestations; although if we examine deeply any of these forms, or manifestations, we are bound to arrive at that abstract something which lies at the root of all. But as it is useless to discuss abstractions without having our minds trained and etherealized to a degree that is scarcely compatible with life as we know it at present, it will be better, I think, to try and define what is the particular meaning which for the time being we shall agree to attach to the term Art.

This term is used so freely and loosely, that it really serves as a beautiful example of the use of language to conceal the absence of thought. Just at present there is a rage for what is called Art; Art linendrapers, Art paperhangers, Art manufacturers of all kinds abound—indeed, everything in a modern house is either artistic or sanitary (which being interpreted means cheap and useless). But though we may laugh at these grotesque desecrations of a sacred word, it is not so easy to give a logical reason for limiting the use of the term to the higher forms of Art. It seems to me that Art is essentially the expression of an ideal. This ideal will vary in its degree of approximation to Truth, in proportion as it approaches the abstract essence of things; but however low a man's ideal may be, it will still be to him the highest conceivable degree of beauty and Truth.

Beauty appears to be a quality of Nature, of which man only perceives so much as his mind can assimilate. For beauty does not exist apart from the perceiver. Yet it rather seems to me that beauty is really a state of mind. The senses only register vibrations, which are translated by the mind into colour, form, sound, etc.; and then the mind discovers, by the aid of these qualities, a harmony which it calls

beauty, and attributes as a quality to the object of perception, but which really seems to be the result of harmonious relations between mind and object. It would be more true perhaps to say that beauty is in both observer and observed, but not in one apart from the other.

This characteristic (of expression of an ideal) is so inseparable from the idea of Art, that it may well be taken as the first and most important; always remembering, however, that the thing in itself is not its characteristics. This being in itself unknowable, can only be symbolized to the mind by means of its characteristics. Hence we have all the schools, each maintaining that theirs is true Art, and quarrelling with others, who uphold some other form of Art. They are all right, and all necessary in their time and place; but each form (or school of Art) must die; and the endeavour of the artist worthy of the name should be to make the constant change one of advance, or of expansion towards the great Truth which lies back of all ideals, and which is the unknown, and to us unknowable.

This faculty of man's—that of being able to conceive the idea of the possibility of the unthinkable—is one on which the study of the constitution of man, particularly the dual nature of Manas (mind) as explained, or rather hinted at, in Madame Blavatsky's *Secret Doctrine*, will throw much light.

It is the lower Manas (mind) which is so largely developed in humanity at present, and more often it is only the lower subdivisions even of that. Now the mind of the materialist-scientist seems to me to be the full development of the lower Manas, which strives to assure its footsteps, and set itself on a sound footing, but with eyes bent downwards, not seeing or not noticing the gleams of light from the higher Manas, which are taken for illusive fancies, fictions of the brain, and what not.

The artistic mind seems to be the higher aspect of the lower Manas, eagerly looking for these rare gleams of light, catching them, and striving to reflect them again in some form intelligible to other minds; and, unlike the scientific, caring nothing for proving, testing, or classifying the characteristics of these rays of light—or rather their effects. The artist seeks to live in the light, and to reflect it, to reveal the ideal, the beautiful, the true; and leaves the world to do what it can with what he gives it. What the world does generally is to take the revelation and make it a marketable commodity.

Fortunately, however, the work of Art may be hidden or destroyed, its secret cannot be touched by the traders who buy and sell the casket which contains the hidden gem, whose light they cannot see.

"Eyes have they, but they see not." The higher senses are atrophied, and *trade* has deadened the effect of Art, whose light cannot pierce the gloom of a mind filled with money-making. When such a man speaks of beauty, it can only mean that something has been found to vibrate sympathetically in his nature; and you will not be far wrong in tracing this sympathy to sexual passion, which to the ordinary animal-man takes the place of artistic feeling for harmony.

As I have said, Art appears to me as the expression of an ideal. Now if we take the most thoroughgoing realist in Art, say in pictorial Art, what is it he does? He attempts to express the idea that he has conceived of some aspect of Nature, having no faculty by which he can cognize or express the real nature of things in themselves, apart from his own conception of their appearance as conveyed to his mind by his senses. So that, after all, he is attempting to express an ideal, only he is deceiving himself by taking his *own* ideal for the reality. And here let me say that the so-called realist is just the most difficult of all to understand, for he does not attempt (consciously) to give any clue to the ideas underlying all manifested Nature, but just plants a fact before you and leaves you to worry it out for yourself, or to follow the mob, who fall down and worship the accuracy of the imitation, leaving the ideas to take care of themselves.

In allegorical pictures, the spectator is told plainly—This is an allegory, try and find out what it means; yet you will hear people complain that Burne Jones' pictures are so untrue to Nature, and so forth. It is just that very question, what *is* Truth in Nature, which is so intensely interesting. Is it the sense-perception of Nature? or is it a far more subtle perception of the underlying Nature of which the outer material world is the sense-form? May there not perhaps be more ways of knowing Nature than those usually employed; and when an artist, poet, or musician puts forth a strange and unintelligible work, shall we say it is untrue to Nature? Is it not better to try and see if perchance he has not found a new way of seeing one more face of the great unknown mystery.

The great master in any branch of Art appears as an interpreter of the hidden ideal concealed in the common facts of ordinary life; he is a light bringer, who points out a way to the real nature of things; the revealer of the soul of Nature. He does not throw a glamour over simple facts, to deceive men, but rather he lifts the veil of matter ever so little, and shows a faint glimpse of the real nature of the idea, which he strives to express materially by a certain arrangement of objects or persons. Art then being, if my definition be accepted, the expression

of the ideal, which must be the highest conceivable form of Truth, the study of Art must be the pursuit of Truth, and that is aspiration.

In Science the pursuit of Truth means knowledge and progress, while in Religion the same search for Truth becomes almost a passive state, and assumes the form of worship, while Truth is symbolized as God. The Artistic, the Scientific, and the Religious—these are the three main classes into which human aspirants may be divided. There is another class which includes all these; for the Occultist, I imagine, must have the capacity of development along all these lines, though he, also, will be swayed in one or other direction, according to the star under which he is born; but this star which controls his existence throughout the life-cycle of the manvantara is not the astrological star which presides at each physical rebirth. This, however, is fully explained in the *Secret Doctrine*, where we are told that mankind is divided into seven great classes which are under the guidance of a Planetary spirit, a Dhyani Buddha, a Master Mind; or rather the collective mind of that whole class of men, the real self of each one.

We are further told that an individual cannot change the class in which he starts at the beginning of the manvantara, till the whole cycle has run its course; and for this reason it is important to try and find out to which class we really do belong. But in whatever class we may be, the same forces, in various combinations and modifications, work in all of us; and the road of progress must be similar in all; that is, it must be, in some form, aspiration. This should be the basis upon which our lives should be built. And so I would say that Art, Science, or Religion, should be the very foundation of life for all who wish to be men and not animals; and, while a man will be inevitably drawn more towards one than the other, I imagine that if he would really rise he must keep the other lines open, while still developing himself more particularly on the one towards which he is most attracted. So, while it would be absurd to ask every man to at once begin the practice of some branch of Art, yet I do hold that every man should try to develop in himself that perception of Art which is a key to the harmony of Nature, and to his own position in that harmony.

Have you seen in the springtime the glorious masses of blossom gleaming in pure loveliness in the midday sun (as some of us saw it one day last May—a day that few of us will forget)? And again, have you not on an autumn evening watched the effect of the setting sun, showing splashes of golden light, glowing among the purple shades and pearly mists of some country scene. And have you not *felt* the beauty, and understood that the beauty and harmony were the reality,

although you might also know that the setting sun was reflected in golden glory from the glowing surface of some pool of black slime oozing from a pigstye, and the purple shades were made by a manure heap, and the pearly mists were poisonous exhalations from some marsh, or drain, perhaps. Now what would that scene suggest to a man without a perception of Art or beauty? Why, rheumatism, ague, typhoid, etc., all that comes within the range of his bodily perception, poor man! And in the masses of blossom he would see a prospect of a good crop of saleable fruit, bless him! A perception of beauty is not necessarily a protection from rheumatism; but we may see how the lowest objects in Nature become the means of expressing the grandest beauty. They take their place in the harmony of Nature, and each reflect the rays of the great sun, which shines on all alike.

Art is the golden key by which beauty is perceived, and beauty is the key to harmony, and harmony prepares the way for unity, which is the point from which mankind shall one day start upon a new plane of higher evolution. That eternal evolution which Theosophy shows to be the law of the universe, and which makes intelligible to us the existence of apparent discord, of crime, and of misery in the world, all of which seems to be directly due to ignorance of the real principles which govern our life. Of Art in particular how little is known or understood! It is sad to see how utterly degraded is the present general conception of Art, and of what should be the position of mankind with regard to it. Nothing is more common than to hear it spoken of apologetically, as being useful to brighten the lives of people immersed in worldly cares; a pleasant addition to a home; like Crosse and Blackwell's marmalade "an elegant adjunct to the breakfast table;" a kind of sauce to add flavour to the enjoyment of life—as though Art were something external to man, and to be had on tap, of all respectable artists!

Art cannot be bought and sold. A man may buy a picture, but if he has not the key to Art in himself, he simply buys the privilege of preventing other people from enjoying that which he cannot perceive. He is the privileged custodian of a work of Art, but he has no more to do with Art than one of the policemen at South Kensington Museum. He makes an investment which often turns out most profitable, and is then considered a patron of Art by a public without any sense of humour—a public sunk in the degrading influence of our beautiful, respectable civilization. No; as Whistler has said: No man can do anything for Art, can add aught to it, or take anything from it; Art *is*. It is constant, and that which varies is the number of light-bringers,

or great masters, who mark the great periods of civilization, and who are reborn into the world at regular (though apparently irregular) periods. They produce the great revivals and renaissances, and their glory remains as an after-glow when they are withdrawn.

What happens seems to be this: the light-bringer, or master, lifts the veil of matter, and shows a glimpse of Truth. The light flashes out and blinds the mob who happen to be looking in that direction, and they howl, and curse the discomfort produced by this unpleasant thing; paying, as Whistler rightly says, the only homage possible from the mob to the master—that of execration. Those who are looking the other way see the light reflected in the eyes of some one or two eager searchers after Truth, and promptly fall down and worship *them*, as if they were the real source of light; and so by their flattery too often cause an earnest seeker to become a mock master, a king crowned, like Shilili Bagarag, with a crown of apes' skulls and asses' ears. The applause of the multitude! Truly, "Beware when all men speak well of you."

But perhaps my definition of Art may be too wide, for it would almost cover mathematics and geometry, for instance, and other forms of expression which yet can hardly be called forms of Art. The ordinary observer will see a clear distinction between a mathematical problem or a geometrical figure and a work of Art; but when we look deeper into the nature of things it is not so easy to draw a hard and fast line between the two. The explanation may perhaps be found in the study of Theosophic writings of all times on the subject of the difference between the soul and mind. Art is of the soul, and as there are many phases of Art there are also many types of soul. Psyche, the ψυχη of the Greeks, was symbolized by a butterfly, which springs from the grub, and opens its wings to the great sun. And so, when Whistler took the butterfly as his monogram, or device, he did well. It hovers in the middle region, a link between earth and heaven, like the Peri at the gate of Paradise in Moore's poem.

These three divisions again suggest that Art also may be divided into three kinds, or three stages. There is the Art of ancient Egypt, of India, Assyria, and probably of later Atlantis, all which is essentially symbolic and spiritual; yet still displaying the highest degree of decorative beauty. Then comes the astral or lower ideal Art of the Greeks, in which sensuous beauty is so developed as to obscure the spiritual nature of the ideas concealed under the graceful forms which are the glory of the Greek school. The third form is modern impressionism, which I should call the materialistic form of Art. Not that I

mean for a moment to call the great artists of our time materialists but simply that in comparison with Greece or Egypt the Art of to-day bears more the stamp of materialism than of the ideal or the spiritual. I think that anyone who spends much time in studying the remains of ancient Egyptian and Assyrian Art in the British Museum will feel a sense of coming down to earth on entering the Greek sculpture gallery, and if he spends time enough there to become imbued with the feeling of the beauty, grace, and dignity of Greek Art, he will also experience another drop on entering the National Gallery. The casual observer would naturally reverse the order; but when we consider the enormous proportion of our artists who devote all their talent and time to portraiture, I think the term materialistic will not be found misapplied.

Into the dull mist of sham classic and gross material vulgarity, which until lately reigned supreme in Europe, a light was flashed in the shape of that which is now known as impressionism, but which had other names at first. It is but twenty years or more since Manet and his followers startled the world by their glimpses of real Nature, of open air, of light and life. What a howl there was at the time in Paris, and has been since; and yet within ten years the influence of the new light was reflected in every picture exhibition, and in the works of the men who even then still continued to laugh at those whose genius had shown them the light. Zola has told all this in his great work, *L'Œuvres*, in that marvellous and masterly style of his; which, again, is a light that has multiplied itself in the literary world; while the public, who are incapable of just appreciation, pick out certain books and certain passages, read them with prurient joy, and then hold up their pure hands in virtuous horror.

Truth has stepped out of her well, hearing her name called so loudly and long; and lo! she is behind the times, and her pure nudity shocks the mock modesty of the canting world, and they drive her back with stones and sticks. Zola's books are often horrible, but not so horrible as the life that goes on all around us, if we will look into it. Shall we shrink from the Truth, or face it? learning to look on it unmoved, except by pity for our race, which suffers from such hideous sores; remembering that we, who tolerate such a state of things, are more to be reviled than the man who lifts the veil and lets the light in upon its hideousness.

The *Secret Doctrine* teaches the complex nature of man, and shows that while all the principles, developed and undeveloped, exist potentially in every man, the higher faculties are for the most part

latent at the present time. Evolution then must take the direction of the developing of these latent powers. The effort in this direction is, again, aspiration towards the ideal. Now this ideal will necessarily vary in each class of mankind; consequently with each type of mind we shall have a different form of Art, Science or Religion. Each of these forms is the best for those minds which belong to that class (or evolutionary stage) in which it appears; and thus we have men of the greatest ability positively asserting that their particular form of expression is the only true one. This is well, for each class of mind is, as it were, a different member of the great human body, a separate note in a chord which forms a part of the harmony of Nature; and a man who is fully convinced that his own perception of Truth is the one only right perception, is more than likely to produce good work, to sound his one note clearly and well; but he must not be allowed to overwhelm the other notes in the chord, as too often happens for want of the knowledge of the fact that he and his school are *only* one note in a great harmony.

I do not think that the great men, the great artists of all times, could ever have ignored this simple fact; but as they are, as it were, the leading tones, and in their own chord are so important, their followers imagine them to be the whole chord in themselves, and promptly strive to destroy all the sonorousness of the other tones in the chord. If they succeed, they naturally produce discord. Then another great man rises, and sounds *his* note, giving the leading tone for another chord, and the lesser minds rush off and swamp the sonorousness of *his* tone with their discordant imitations; and so the world is tossed backward and forward.

For men do not realize that each one of them has his own place, grouped naturally round some one or other of these great master minds, and that for all to try and play the same part in the great orchestra is to produce inevitable discord. Each instrument, or set of instruments, is tuned to a different key, and has a different capacity and different uses, and consequently must have its own special score adapted to its capacity, and arranged by the master mind in such manner as to bring out to the best advantage, and in its proper place, the full value of the particular instrument. The conductor is the mind of the whole orchestra, and can only produce harmony so long as each instrumentalist looks conscientiously to him for the beat, and each concerns himself with his own instrument, and not at all with his neighbours'. The conductor without his orchestra is voiceless, and the orchestra without the conductor is helpless, and can only produce confusion.

But many people declare that the harmony of the universe is a myth, a poetic fancy, a delusion; that all is discord, with at best a snatch of melody here and there. Here again the analogy holds good. Suppose we take a complicated orchestral piece and confine our attention to one of the instrumental parts, we shall find little to please our ear, and little to satisfy us in any way. We most of us know by painful experience the effect of hearing a bandsman practising his part alone. There appears to be no melody, no meaning whatever in his sudden bursts of sound, with long pauses and then a single note that seems harsh and discordant without the other instruments, each of which is also playing a part as meaningless—when heard alone. And though some one or two may play a distinct melody, yet it will seem weak and thin without the whole body of sound of the combined orchestra. And this is just the position of separate individuals, or classes, or races of men.

We may carry this analogy of the orchestra even a step further, and see how it is almost impossible for any one player, while still playing his part in the great orchestra, to judge of the effect of the whole performance. He can do so if he leaves his place and listens to the others; but though in this way he may enjoy the harmony of the whole, he has selfishly deprived that whole of one of its constituent parts, and neglected to perform his duty. This is what is done when a man leaves the world in order to selfishly enjoy the contemplation of Nature, and is very different to the seclusion of the student, who only retires in order to prepare himself to fitly take his place, and worthily perform his part. Of these two paths I need hardly say that the one pointed out by Theosophy is not that of selfish enjoyment, even of the most elevated kind; for it teaches the essential unity of the universe, and warns the student against the "great heresy" of separateness.

The Theosophical Society makes its first object the establishment of a nucleus of Universal Brotherhood. To attain this great object the first step is to establish a platform, so to speak, on which all the opposing and conflicting elements may meet. They must have a common basis to work upon; and the search for this platform, or basis, will lead men to a deeper study of their own natures; for until we go pretty deep there is no sign of any common nature in all men. To make a brotherhood of man you must be able to show wherein really lies the bond, the real union; and it must be a part of the compound nature which is existent in all and each, else it will be only a class, not an universal union. It is useless to say we are all brothers unless we can show something more than a sentimental relationship, for a very large

number will never be able to admit the idea on those grounds. I think that the study of Theosophy will offer a key to the unravelling of the mystery by the theory of the relation between the compound nature of man and that of the universe. If we can prove to ourselves the truth of the statement, so often repeated in Theosophical writings of all times, that man is a miniature universe, governed by similar laws, and that the same laws apply to every particle of matter; then we may see that the Brotherhood of Man is not only desirable, but that it is inevitable. It merely rests with us to say whether we will recognize it or not; and if we do, then in whatever way we may take it, how shall we understand it?

Once again I would suggest that the study of another form of Art may offer a suggestion. Let us take the analogy of the stage. The actors are called together, and the parts are distributed, just as the Egos are fitted with bodies and personalities at each rebirth. They are, to a certain extent, bound by the conditions of the part they play, but how they will play their respective parts will depend upon the result of the experience gained in previous parts played upon the stage; just as a man's character is said to be the outcome of the way he has lived his previous earth-lives. Now a good actor will never imagine that he can act independently of his brother actors, or that he is at all free to disregard the unity of the whole piece; he will not even try to force his part into undue prominence, as he knows that the success of the play depends upon the harmonious action of all. He knows the importance of keeping his part well within the picture, aiming at the whole effect, and not at a momentary self-glorification. If he has to play the part of a villain, he does it as carefully as he would if he were playing a more congenial character, and accepts the hisses of the gallery as proof of his success. He does not look upon his unpleasant character as a punishment for having played badly other parts, but as an opportunity of gaining still more experience, and displaying the knowledge already gained; working as much for the good of the whole company as the actor who plays the good genius of the piece. All the parts are important, and all the players are dependent upon the work of a host of others who do not appear, but whose momentary neglect of their duty may throw the whole performance into confusion.

Or suppose that the actor who for the time is playing the villain of the piece decides that he will make his character more amiable, and quietly cuts out the murder that is set down for him to commit, what becomes of the virtuous hero who has been robbed of his great death

scene, and of his dying speech, which he is wont to fire off at the full pitch of his voice, regardless of the dagger sticking in his heart or lungs as the case may be! Vice and virtue are no longer to be distinguished, and the piece is drowned by the jeers of the audience. This sounds like advocating the theory of fatalism or predestination, but it is not quite that if we look into it. The actor voluntarily accepts his part, and only becomes a villain so long as his appointed task actually continues, returning to his own character with a little experience gained. So the Ego perhaps deliberately sacrifices itself to suffer the crucifixion of being nailed to the cross of a criminal personality, to save that personality perhaps from utter loss, or for some other purpose more difficult to imagine or understand.

And here I would suggest that our present estimate of right and wrong, of virtue and vice, may be very materially altered in a more developed state, particularly the relative importance which we give to certain vices or virtues. It is evident that at the present day the only crime that renders a man who has plenty of money unfit for the best society, is suicide. Now it is quite conceivable (though perhaps a somewhat wild speculation) that the greatest crime might, in a better state of society, be dishonesty; but this is to look too far ahead, I fear. If we could but just face in that direction it would be something gained.

Some students of Theosophy seem rather inclined to regard Art as a matter of purely sensuous enjoyment, and consequently something to be avoided as a snare. There *is* a sensuous side to Art, because there is a sensuous side to man. There is also a psychic side, and an inner spiritual and occult side. Certainly the senses play their part in any appreciation of a work of Art, and if the senses are systematically blunted and deadened, it will be hard for a man to get into touch with any artistic work; and so the inner nature of it remains unknown to him, and he closes a valuable window from which he might look out on to a wider world than that enclosed in the mental walls which he has narrowed into a prison-house for his soul. The lower nature is the horse we ride upon in the great journey, and for a man to kill his horse at the start because he is restive, is surely shortsighted policy; better master him with skill and judgment, and make him carry his rider through the dark valley, till he reach the mountain up which the pilgrim must climb on foot, and alone.

The study of Art is just this—the training of the senses, putting them in harmony with Nature, and so stilling their constant turmoil, and leaving the soul free. A lady once told me how, when sitting in a

College Chapel at Oxford, looking at the windows designed by Burne Jones, she rather wondered at the admiration that she had heard expressed for them, when just at that moment the full rich tones of the organ pealed out, filling the place with harmony. Then all at once a new light seemed to shine from the windows, the harmony of colour melted into the harmony of sound, and somehow the colour and sound seemed one; a wonderful calm fell on all her senses; but her mind seemed to open out upon the other side of some hitherto impassable barrier, and all grew clear; she seemed to read the meaning of life, and of her own being. When she told me about it she was puzzled, and could find no words to express what she had felt. I pointed out to her that a great artist had worked long to produce those windows, another great artist had worked long to produce that music, and a great architect had worked long before that building became the shrine of Art; and yet it took all their joint work to produce the harmony necessary to express those ideas, for, if it could be done with words, then their work was useless. Words are so small and poor, for when a poet takes words, and makes with them a great poem that becomes a window for the soul to look through, is it the meaning of the words analyzed grammatically that will explain the effect of his poem? Is it not the rhythm, the tone, the accent, the secret spell of number (that great lord of Nature) that all combine to put the lower man in harmony and at peace, so that the soul can hear the voice of the poet's soul, without words?

This sensuous part of Art is no doubt full of danger, for if when the point of harmonious balance is reached the mind turns its gaze downwards, then it will be caught in the web of pleasure and drowned in the sweet intoxication of sense. But when we look round at the state of our modern society, we see that the great aim of life is not even enjoyment of life, but enjoyment of the good opinion of other men, whether genuine or not. What sense pleasures are really enjoyed are so low as to be out of the question altogether when we are discussing Art, and one almost begins to think the intoxicating delight of a Salvation Army band is an advance, and Moody and Sankey's hymns a high flight of æsthetic progress.

All is relative, and just as we now look with pitying contempt on the proceedings of a Salvation Army procession, it is quite conceivable that in a more advanced state of progress our highest achievements in Art may appear poor and trivial to our descendants. All we can do is to aspire ever towards the light of Truth, and use for the expression of our ideals such methods as may seem best suited to our purpose for

the time being, not copying slavishly the methods of others, however great they may be; for the great artist employs the best methods for expressing *his* ideal; and for a lesser man to copy his method, without having anything worthy of such expression, is to produce a solemn burlesque—such as we see in such profusion in all our exhibitions where the imitator and the adapter shine in all the glory of their numbers.

These are the men who take the reflection of the light revealed by genius, and make it up into a marketable commodity, nicely arranged, to suit the public intellect, shall I say? But when I speak of artists having nothing to express, I do not allude to what is ordinarily called the subject of a work, or the story told; but to the real subject—that subtle something which defies language and can only be expressed in its own particular form of Art, thereby causing that Art, and justifying the existence of the artist.

The essential unity of the universe, this is the constant theme of Theosophic writers. Unity is the aim of every great aspiration; unity to be reached by harmony. On whatever plane the aspirant may be, the process I imagine will be the same, or similar. So in Art; I would say, Look for harmony, whether of sound, form, or colour, and remember that in a harmony all the factors need not be expressed; sometimes one may have a harmony with one tone fully expressed, and all the rest more or less concealed, some being merely suggested.

Where then will you look for the completion of the harmony, but in yourself. The artist can only suggest, the spectator must seek *in himself* the elements of harmony; and only so will he find what is the use of a *work* of art. The music is silent without the soul to hear it. The poet, the painter, the sculptor, work in vain, or for themselves alone, if Art is dead in the people; and the work of Art must breathe back its gentle life to the realm of harmony, from which the artist has called it. And the world must sink lower and lower into materiality, unless it make the great effort, and succeed in awakening its own soul, finding beauty, and love, and harmony surrounding it on every side—till then unknown, unrecognized, and unbelieved.

R. Machell, F.T.S.

IS THE BUDDHIST AN ATHEIST?

(Reprinted from *Lucifer*.)

THE very general interest evinced at the present moment by Western students in the religious system of Buddhism, although it may prove to be no deeper than an insatiable craving for new ideals, can, nevertheless, hardly fail to leave some enduring mark on contemporaneous thought. Unfortunately the vulgarization of a most complicated system of philosophy has caused serious misapprehensions, affecting important tenets of the doctrine, to become current. The allegation most constantly levelled against the creed is that it is a doctrine of pure pessimism and absolute Atheism—"that ferocious system that leaves nothing above us to excite awe, nor around us to awaken tenderness."

But is Buddhism really Atheistic?

To begin with, what is the popular definition of this much-abused word (Atheism)? We find Worcester rendering it "the denial or disbelief of a God"; while Webster amplifies it to "the disbelief or denial of the existence of a God, or Supreme intelligent Being." The theist may pronounce such a "disbelief" as constituting an irrefutable proof of atheism, holding, as he will, that theism inculcates the existence of a conscious God governing the universe by his will power. The lexicographer's definition is applicable, however, only to the materialist, who rejects any spiritual hypothesis whatever and relies wholly on matter for the formation and preservation of Cosmos. Now Buddhism, although it certainly denies the existence of an anthropomorphic and personal God, yet does not reject spirituality as an attribute of the Primordial Essence. On the contrary, a Divine Intelligence is acknowledged, but at the same time is not held to have any direct control over individual destiny, which is entirely subject to the laws of Cause and Effect, or to use a technical term, to the "Karma" (balance of merit and demerit) of the individual monad which follows and controls the state, condition or form of his re-births.

Does this denial of a personal God necessarily constitute Atheism? It is hardly fair to assume that it does; for the rejection of a personal God need not imply the denial of any God at all.

"The horror inspired by this name (Atheist) is strikingly shewn in

the way it is repudiated by the adherents of Pantheism, who reject a personal God and substitute the idealized principle of order that pervades the universe. It is hardly to be denied, however, that the idea associated with the word God has hitherto involved personality as its very essence; and except for the purpose of avoiding odium, there could be little propriety in retaining the word when the notion is so completely altered." Pantheism and Atheism are consequently hereby pronounced practically synonymous. But are they really so? Certainly not to the Buddhist who energetically refutes the charge of Atheism, although he avows himself, in a measure, a Pantheist.

Fleming's analysis is crushing in its comprehensive dogmatism and would seem to leave no loophole of escape for the hunted Pantheist. "Pantheism," says he, "when explained to mean the absorption of the infinite in the finite, of God in nature, is Atheism: and the doctrine of Spinoza has been so regarded by many. When explained to mean the absorption of nature in God, of the finite in the infinite, it amounts to an exaggeration of Atheism."

Before condemning Spinoza as an Atheist, however, I would quote Mr. Saltus' terse but comprehensive explanation of the doctrine of the great Jew thinker. He taught, says that writer, "that there is but one substance, and in this substance all things live, move and have their being. It is at once Cause and Effect; it is God." But the term thus used has nothing in common with the theistic idea of a Creator, who, having fashioned the world, "sits aloft and sees it go." On the contrary God and the universe were, to Spinoza, one and identical; they were correlatives; the existence of the one made that of the other a logical necessity. To him the primordial entity, the "*fons et origo rerum*," was God; but God was Nature, and Nature, Substance. Goethe also agrees with the Pantheist, that to "discuss God apart from Nature is both difficult and dangerous. It is as though we separated the soul from the body." And he goes on to add that "we know the soul only through the medium of the body, and God only through Nature. Hence the absurdity of accusing of absurdity those who philosophically unite the world with God." This is Pantheism, but it is not Atheism. It is not the "denial or disbelief of a God."

From such a union of God and Nature (in the widest cosmographical sense) sprang the "Divine Principle" of the Esoteric Buddhists: that which is "neither entity nor non-entity, but Abstract Entity, which is *no* entity, liable to be described by either words or attributes."

Without plunging into the bewildering maze of the transcendentalism of the esoteric brotherhood, which is entirely beyond the scope of

the present paper, we can affirm, on general principles, that Buddhism, like Schopenhauer's philosophy, teaches that *Will* is the fundamental Supreme Power, whose vivifying essence pervades all cosmos, reaching in an endless circuit from the most minute inorganic atom to man. But, unlike Schopenhauer, it does *not* deny that this Will is the outcome of a Supreme Intelligence: it merely professes such knowledge as beyond the pale of physical conception.

Of course the above must be understood as the briefest synopsis of a most complicated hypothesis; and I hesitate to affirm that the occult sages of Lhassa or Khatmandhu would endorse such an interpretation "verbatim"; or without much amplification and exhaustive analytical distinction. But it is sufficient for the object of this paper; and I know I shall secure the suffrages of the mass of their co-religionists of the "Lesser Vehicle" when I state that these latter, far from being "materialistic-atheists," if I may borrow the phrase, *do* acknowledge a Supreme Essence; so absolutely and immeasurably above mundane intellect, however, as to be utterly beyond mortal conceptibility, and consequently prudently let, by their exoteric doctrine, severely alone.

It is perhaps unnecessary to state that the preceding remarks have little or no application to Chinese or Japanese Buddhism, for the religion of those countries is so hopelessly distorted by the interweaving of Confucianism, Taoism and Shintoism, as to present but little interest to the student of the pure doctrine. I would add for the information of those who are not familiar with the technical terms of our subject, that by the "Greater Vehicle" the esoteric philosophy of Thibet and Nepaul is referred to; the "Lesser Vehicle" embracing Burmah, Siam and Ceylon. This last country also, lays claim to the purest and most ancient form of the Buddha's exoteric teachings.

By these the Buddhist is taught to work out his own ultimate salvation (or shall we not rather say *evolution?*) following the path of the most excellent Law, discovered and laid down for his guidance by Gautama Buddha. I use the term "*ultimate salvation*" advisedly, for it should be clearly understood that no Buddhist expects to attain Nirvana on escaping from his present existence. On the contrary, he realizes, as Mr. Sinnett expresses it, "the manifest irrationality in the commonplace notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever." The life just passed through, the spiritual quiescence upon which he then enters, and the subsequent maze of alternating material and spiritual phases through which he must pass (their number depending on the spiritual level he has attained), are merely links

in the great chain of spiritual and material evolution which will ultimately lead him, purified and etherealized, to Nirvana—that condition which is *not* annihilation, but a "sublime state of conscious rest in omniscience"; in very truth that peace of mind, "which passeth all understanding."

Concerning such refinement of subtilty as the permanence of Nirvana we need not concern ourselves. Still, paradoxical as it may seem, even the duration of this theoretically "eternal" bliss may be computed; and as there can be no such thing as Perpetuity, there *may* dawn a to-morrow, millions of years hence, when the spiritual monad must again start forth on an evolutionary round; but on an immeasurably higher plane. Such is the atheology of Buddhism.

Although it touches our subject but indirectly, even this rapid sketch would be incomplete without a glance at what is meant by the Buddhist denial of the immortality of the soul. This denial it will be seen is more apparent than real.

In the Theosophist's Buddhist Catechism, by Colonel Olcott, a work which may safely be taken as authoritative on questions affecting the *exoteric* belief as it has been endorsed by the High Priest of the Southern Buddhists, and recommended by him for use in the Sinhalese schools, we read that "soul" (as understood in popular phraseology) is considered "a word used by the ignorant to express a false idea." "The denial of 'soul,' by Buddha, points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. But this 'I am I' consciousness is, as regards permanency, logically impossible, since its elementary constituents constantly change, and 'I' of one birth differs from the 'I' of every other birth."

The distinction between the pseudonymous "soul" and this subtle "individuality" consists in the psychological "personality" transmitted by the *tanha* (=unsatisfied desire for existence) at the moment of dissolution, to the "character" of the re-birth. We learn from the same source, that, "the successive appearances upon one or many earths, or 'descents into generation,' of the '*tanhaically*' coherent parts of a certain being, are a succession of personalities. In each birth the personality differs from that of the previous or next succeeding birth. Karma, the '*deus ex machina*,' masks (or, shall we say, reflects?) itself now in the personality of a sage, again as an artisan, and so on through the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken; it is

ever *that particular line*, never any other. It is, therefore, individual; an individual vital undulation, which began in Nirvana, or the subjective side of nature, as the light or heat undulation through ether began at its dynamic source; is careering through the objective side of Nature, under the impulse of Karma and the creative direction of Tanha; and tends, through many cyclic changes back to Nirvana. However incomplete in detail the foregoing may be, it is nevertheless sufficient in as far as it goes for the object we have at present in view—a cursory examination of three of the fundamental principles of Buddhistic philosophy.

Am I wrong in supposing that the unprejudiced mind will readily agree that the creed which inculcates such lofty conceptions of Man's destiny is not that of the atheist—"idealized pantheism" though it may be?

REMSEN WHITEHOUSE.

GOLDEN WORDS.

"THERE is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the dominations of Fate *(Karma)*, and are made, so to speak, the arbiters of our own destinies. For, when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that order which pertains to higher life."—JAMBLICHUS.

WE BEGIN WITH INSTINCT: THE END IS OMNISCIENCE. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object called Deity; so that transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson "becomes recipient of the Soul of the World."—PROF. ALEXANDER WILDER.

A STRANGE MESMERIC PHENOMENON.

In Astrachan, on the Caspian Sea, there was, during our stay there, an apothecary named Ossey (probably his sons are still there). He suffered terribly from toothache, whether neuralgic or otherwise, I do not know. Probably the former, because the extraction of several teeth on that side did not relieve him. Somebody told him that there lived in the town an old retired soldier who "*talked away*"* most effectually the toothache. Ossey found out the soldier-wizard, who *did* talk away his pain in a few minutes, so that it never returned.

Some time after, the apothecary happened to meet the soldier, and asked him whether his pain was ever likely to return; to which the soldier replied as follows: "This depends on which of us survives the other. If you die before me, then the toothache will never return; but if I die before you, the pain will return immediately, and more violent than ever."

For nine years Ossey had no pain, and the remembrance of his suffering even had vanished from his thoughts, when, in the tenth year, his neuralgia returned with redoubled violence. He rushed off in search of his soldier-healer, but could nowhere find him, and learnt a few days later that the soldier had died; and thus his forewarning had proved correct.

It seems to me that this "talking away" is just another kind of mesmeric healing. My arm pains me more and more, even interfering with my writing, as the fingers are becoming stiff. For me there is no more doubt that my rheumatism returned in Odessa, on the very day on which Evette died in Paris.

Ossey's story is interesting as a corroboration of my own case.

N. A. Fadeeff.

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* This is the literal translation of the popular and mystic term "*Zagovarivayt*," in Russia. For the good men and women in towns and villages who play at local medicine-men (and the people *will* have no others) literally "talk away," by means of some strange words which no one understands but themselves, and by breathing on the water, all kinds of diseases and ailments most effectively.

SPIRITUALISM

IN ITS RELATION

TO

THEOSOPHY.

"Nothing extenuate, nor set down aught in malice."

KARMA AND FREE-WILL.

AN ELEMENTARY STUDY.

BY

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SPIRITUALISM IN ITS RELATION TO THEOSOPHY.*

Nothing extenuate, nor set down aught in malice.

YOU will see, by the motto I have chosen for this paper, that I shall endeavour, in treating of this subject, to be fair to all sides. And I lay particular stress upon this because I know first, how beset with difficulties the subject is in itself, and secondly, because I myself stand in a peculiar relation towards it. This relation has one great advantage attached to it and one equally great disadvantage. The advantage, as all my Spiritualist friends (and I hope there are some here to-night) very well know, is that having been for about five years officially connected with the National Association of Spiritualists, as the chief Society was then called, and for some four or five years before that intimately associated with some of the leaders of the movement, I had ample opportunities both of investigating its phenomena during what I may call its most phenomenal stage, and of observing its influence on those who practised it; and also the tendency of its teachings on the minds of those who tried to get at the force behind the phenomena, and to explain those phenomena by means of evidence culled from all parts of the world. These I call advantages.

My disadvantage may be considered by some to lie in the fact that, being now no longer in sympathy with all the explanations accepted by my Spiritualist friends, I may be a little inclined (though I have always carefully guarded against that position) to underrate the reasoning which seems to them, and once seemed to me, to be so cogent and all-sufficient to meet the difficulties of the case.

I must apologize for speaking so much of myself, but to those who do not know me, I think it better to justify my attitude towards this subject, and to account to them for what may seem a bold step in taking it up at all. I want them to understand that I am not speaking from hearsay or from second-hand information, but from actual know-

* A paper read before the Blavatsky Lodge of the Theosophical Society.

ledge founded on personal experience and personal contact with the facts and individuals concerned. I also want, if possible, to point out some things which seem to me to be unnecessarily dividing two classes of students who ought to join hands in a more friendly manner than they do at present, for I think the division between them is a good deal owing to a mutual misunderstanding of each other's position. There is much in common between Spiritualists and Theosophists, and I don't see why there should be now any antagonism between them.

In stating what I hold to be the truth about the whole matter, I shall doubtless (and unavoidably) say some things distasteful to both sides—but to heal a wound you must probe it to the core, in order to remove any matter which is an obstacle to healthy growth. I hope that I shall not give any unnecessary pain, and I hope that at the conclusion of my paper our Spiritualist friends, should there be any here present, will speak their minds freely and criticize my remarks on this important subject.

Now, on first coming face to face with the phenomena of Spiritualism, the effect they are likely to produce on the mind depends greatly on the experience that lies behind the investigator. In this paper I shall assume that he is honest himself and has to deal only with honest and honourable persons, and that the facts before him are real, and not fraudulent. The case of fraud or otherwise in mediumship is not before us to-night; it is an unsavoury subject and need not here be considered. All that we need postulate is that the same care and caution are brought to the investigation as would be brought by any earnest student to experiments and research into other natural (so-called) physical phenomena—perhaps rather more. Take a man of trained mind—Mr. William Crookes, for example. After a sufficient number of trials under the strictest test conditions, electrical tests and others devised by himself, the *séances* being held in his own house, he was forced to the conclusion, which he nobly maintained in face of the ridicule of the Scientific Society of which he was even then the greatest ornament, that there is at work a force not hitherto taken into account by the world of Science at large (modern Science, of course) to which he gave the name of Psychic Force, governed by an intelligence, though he gives no opinion as to its nature. To this position I believe he still holds; publicly at least he has never gone back from it.

I pass over such fugitive experiments as those made by Professor Lankester and Dr. Donkin, which led to the celebrated Slade trial, which trial resulted, from the nature of the evidence given, in a complete victory for Spiritualism. Among the followers of Crookes was

Serjeant Cox, founder of the Psychological Society, which died with him andwas revived in the Society for Psychical Research, of which no more need be said.

But there were others, men of equally trained minds, of European celebrity, who could not rest in this hypothesis, but found themselves constrained to connect these phenomena with intelligences independent of the medium, basing their conclusions equally on long experiment and research, and pursuing the subject with equal earnestness. Among these were Mr. Alfred Russel Wallace, Mr. Cromwell Varley, F.R.S., Dr. Perty, Professor of Natural Science at the University of Berne; Prof. Hoffmann, of the Würzburg University; Dr. Boutlerof, Professor of Chemistry at St. Petersburg; Prof. Zöllner, of Leipzig, author of *Transcendental Physics;* Camille Flammarion, Astronomer Royal of France; Professors Hare and Mapes, of the United States, and numbers of others. All these were driven to accept the theory generally understood as "Spiritual," as the only one which covered the facts with which they had become familiar.

I do not now stop to consider the third class of believers, namely, the great mass of Spiritualists *par excellence*—not that I think their evidence unworthy of acceptance, but because I am concerned tonight more with classifying theories than with bringing forward individual witnesses. Their testimony may be found in innumerable writings. Among the best are those of Mr. W. Stainton Moses, on *Psychography,* or direct writing; Mr. Epes Sargent, a retired schoolmaster of Boston; Mr. Wm. Howitt, Mr. S. C. Hall, Mrs. de Morgan, whose book, *From Matter to Spirit,* published in 1863 and now out of print, opens with a preface by her husband, sometime President of the Mathematical Society of London, and a recent work by Florence Marryat, entitled, *There is no Death;* also in the pages of the *Spiritualist* newspaper and of the *Spiritual Magazine.*

The names I have mentioned are sufficient guarantee that the Spiritualist theory was not adopted merely by the ignorant, the unintellectual, or the untrained; still there were some among them who, not being altogether satisfied as to the source of the phenomena, and being scandalized, or, rather, saddened by the low-class character of certain manifestations, and the deterioration of character among public mediums, began to look around for some new light on the whole subject, and were thus ready to welcome the doctrine which was soon to be given to the world. For it is matter of history that the Theosophical Society drew the chief of its first adherents from the ranks of Spiritualism. In New York Colonel Olcott, the author of *People*

from Another World, and widely known as a pronounced Spiritualist, was chosen, doubtless, by "those who know," to be one of the founders and the President of the whole Society; Mr. A. E. Newton, at that time President of the Spiritualist Society of New York, was also one of the original members of the Theosophical Society; likewise Mr. C. C. Massey, and, for a time, Mrs. Emma Hardinge Britten. In England, four out of five of the original group were members of the British National Association of Spiritualists, as well as the first two presidents, Mr. C. C. Massey and Dr. George Wyld. During the first year of its existence, the English Theosophical Society continued to be recruited almost entirely, if not solely, from the Spiritualist ranks (Mrs. Edwin Ellis, Madame de Steiger, Miss Arundale are names which occur to me at this moment). After that time the outside world began to make inquiry and to join the Theosophical movement.

The reason for this is not far to seek, for there can be no doubt that Spiritualists, in consequence of their familiarity with the phenomena so largely commented on in *Isis Unveiled*, brought to the study of occult matters a certain preparedness of mind for the reception of the new teaching; while the materialist, on the other hand, had many a hard nut to crack before he could admit the reality of the marvels of Theosophy. But in the majority of instances a contrary effect was produced among Spiritualists, and for reasons which I will try to show.

H. P. Blavatsky had, by the publication of her great work, *Isis Unveiled*, driven, as it were, a wedge into the very heart of the Spiritualist movement, by which it was split into two opposing camps. There were those who had either never been satisfied or were beginning to be dissatisfied with the Spiritualist theory of the return of their departed friends; the extraordinary development of the "materializations"—first, hands only, then faces and heads, lastly the full forms, such as those of "Katie King," so amply attested by Mr. Crookes, the "Lenore" of Miss Showers and others, in England, not to speak of the countless mediums in the United States—this development had reached its culmination in the home of the Eddy Brothers in Vermont, where Madame Blavatsky first met with Colonel Olcott, as related in his book above mentioned. To him was first given the explanation that the beings acting behind these masks were indeed "people from another world," but that they were by no means those whom they represented themselves to be. They were but the Kamarupic dregs, or cast-off lower principles of former men and women, helped by certain elementals to utilize the vital forces of the medium,

masquerading as the personalities of such departed friends as the persons assisting at the *séances* desired to invoke. This was proved to Colonel Olcott by the fact that from the moment Madame Blavatsky appeared on the scene, the so-called "spirits" of Cossacks, Kalmucks and various Russian or Tartar tribes likewise appeared in all the bravery of their national costumes, too correct and too extraordinary to have been conjured up by the imagination of the farmer's wife and her sons at Chittenden. Madame Blavatsky also explained to him that she had by her knowledge of the forces at work, and by the exercise of her will-power that certain spirits should appear, actually caused their appearance, and that many other persons unconsciously bring about that which she had consciously performed. Once this theory was made known, it acted as a spark to a train of gunpowder. Those who could not see its reasonableness, nor how completely it fitted the facts that lay so plentifully to hand, and to which no former explanation had ever fully sufficed, were roused to furious anger against one who came amongst them as a stranger, with her new-fangled teachings about masks and shells and false personalities, robbing them of their cherished beliefs and the hopes they had founded on too insecure a basis. The mothers who believed their little ones to be waiting for their arrival in the Summerland, and that they came rapping round on the tables and chairs in the home-circle, dear and familiar as ever, told H. P. B. that no woman would ever believe in her. Spiritualistic professors scoffed at her as a played-out medium, they would have none of her. The clamour and discussion that were raised now seem incredible, and from that moment to this their echoes have never died away. The wise were thankful that the dangers attendant on mediumship were pointed out to them, and even those who persevered in its development learned to be more cautious, but did not any the more acknowledge their indebtedness to Theosophic explanations; they had learned, they said, from their *own* experience, which was partly true.

I must admit that there is some excuse to be made for these people. It *is* annoying when you think you have made a new discovery—and it *was* new or had a new awakening as a systematic development in the West from the time of the Rochester rappings and the experiences of the Fox girls—it is annoying when you have worked patiently and doggedly at some new thing, when an unknown person from an unknown land and with an unknown past, suddenly drops down amongst you and declares that it is all as old as the hills, and that she knows how it is done. And just because some of the deepest feelings of human nature are involved in these matters, and

because their truth or falsehood is of such deep and vital import, just as in religious controversy, the fiercest passions are quickly aroused, and the world is set ablaze in a short space of time.

All these results were anticipated by H. P. Blavatsky, and in *Isis Unveiled* she makes various statements to this effect (*e.g.* vol. ii. p. 637).

But there were also those who, having applied the Theosophical key to the phenomena in question, and being convinced of its efficacy and truth, found themselves once more at the parting of the ways, and in danger of pointing out the road to others on which they dared no longer travel themselves. Such was my own position. When I looked round and saw the injury resulting from "physical *séances*" as they were called, to the mediums, both here and in America; when I saw them breaking down, some physically, others morally, all going sooner or later to ruin, it became to me impossible to continue on the same lines as before. The argument that these manifestations were necessary to break down the wall of materialism and thus to benefit humanity at the sacrifice of the mediums, seemed to me no more justifiable than the argument for vivisection. In fact the vivisectionists had the best of it, their work being on the physical plane only, while in the case of the mediums, higher parts of the nature are concerned; we were, in fact, dealing with souls. And so I felt bound to sever my five years' official connection with the Spiritualist Association at Great Russell Street, and a much longer one with some valued friends, and to break down as far as possible the bridge which had borne me over the rising tide of materialism, but which I dared not recommend others to cross. This is perhaps not the place to make an *apologia pro vita sua*, but I cite my own case, partly because my action was greatly misunderstood at the time on account of attendant circumstances, and partly because that case was typical of others, who being in a less prominent position in regard to the movement, their withdrawal from it was less remarked. Some again, remained in a dilemma out of which they did not see, and never have seen, the way to extricate themselves, and this partly for reasons the consideration of which brings me to the second part of my subject.

The Spiritualists felt, as a body, and I believe I am expressing what many of them feel to-day, that the explanations of Theosophy, however well they may have fitted the facts of the physical phenomena, do not explain a very large body of facts of a different and a higher order. And some of these are on that debateable ground which may be said to lie between Spiritualism and Theosophy. It is useless, nay more, it is unjust to tell Spiritualists that the facts which have primarily

brought light and knowledge to them, and actual consolation to many, are all the work of spooks, elementaries and elementals. Some of them have arrived at similar conclusions, in regard to certain phenomena, partly from their own experience and partly by the light borrowed from Theosophy. They have learned to distrust the Astral plane, which they have discovered to be not spiritual in the highest sense, and some have found out the delusiveness of much of that spirit-identity, on which such great stress was formerly wont to be laid. They know now that the Astral sphere with which they have had such long dealing and with which they are so familiar, is an illusive sphere, and they are far more cautious in their instructions to inquirers than in the days when all were invited to form spirit-circles in their own homes, and to investigate for themselves. But I take it, in common with my brother Theosophists, that they are not yet fully alive to the dangers of opening the door to astral influences, for that door once opened, the more malign among their astral visitors will take good care not to let it close again, and will in proportion as "conditions" are favourable, continue to "infest" rather than to visit the mediums, to the great detriment of all concerned. I would gladly see all our Spiritualist friends resolutely closing those doors, and I cannot help thinking that if they would study some of our Theosophical literature a little more assiduously, with the advice derived from Adepts with ages of experience in the subject, they would see ample grounds for the views held by the Theosophical Society.

And here I must make a remark which I hope will be forgiven me by my fellow-Theosophists, to the effect that I believe the attitude which some amongst them have taken up with regard to Spiritualism has kept back many from making further inquiry into the true explanations of Theosophy. They have applied what has been said about physical and low-class manifestations to the whole range of Spiritualistic phenomena, and by setting up their crude, second-hand opinions against the matured experiences of those older, and at least as well educated as themselves, have deeply wounded some and have made themselves ridiculous to others.

On the other hand there is amongst Spiritualists too much tendency to imagine that Theosophy is founded on the opinions of Madame Blavatsky; whereas her teachings are merely the outcome of the wisdom of generations of Adepts, with some of whom she came into personal contact, and from whom she received the knowledge she has endeavoured to transmit to the world in her writings. These are there for all to study; they can read, judge and form their own opinions, if

they so prefer—but they should not judge without either reading or studying.

And now, as to the other class of phenomena I have mentioned above. Clairvoyance I need scarcely speak of, as probably all are agreed that it has many degrees; that some mediums in a state of trance see but dimly and confusedly in the Astral Light, and therefore tell the sitters partly right, partly wrong, or that seeing things truly, they interpret them falsely, especially when helped by so-called "Indian spirits" which are probably some class of elementals, nature-spirits, entering into the aura of the medium and reading off in the Astral Light the records of those who come for instruction or amusement. It is not so easy to understand the case of those who treat patients medically with success, giving prescriptions which are written down by the sitter and made up at a chemist's, as for instance is done by Mrs. Olive, now Madame Greck, under the pseudonym of Dr. Forbes. I have wondered whether the medium may have herself been a physician bearing that name in a former incarnation, because some of the cures that have been made by mediums in this way are undoubtedly genuine and sufficiently remarkable, and I should like to hear the opinions of both Spiritualists and Theosophists on this subject.

Take next the more remarkable among the mediumistic writers, whether by *planchette* or other mechanical means, either purely passive or by mental impression. Of course a great deal of rubbish has been given in this way, and masses of written matter were brought to me for inspection at Great Russell Street, of which I could only say, "I would not sit for anything of this kind." Much of it would be signed by names of "high spirits" who certainly when on earth would have produced writings of an order far superior. But apart from these there still remains a class of writing giving valuable teaching on the nature of spiritual things, and enunciating truths certainly not then generally given to the world. Of such a nature were the writings given to Mrs. Edward Maitland, Dr. Anna Kingsford, the late Mrs. de Morgan, whose book *From Matter to Spirit* I have already mentioned, the poetic writings of Mrs. Watts, the daughter of William and Mary Howitt, of Mr. and Mrs. S. C. Hall, and others too numerous to mention. Another remarkable case is that of Mrs. Louisa Lowe, the present leader of the Lunacy Law Reform, who was taught the genuine doctrines of Karma and Reïncarnation by means of passive writing, in the year 1868, in a remote country village, before the systems called Spiritualism or French Spiritism were known to her to exist, and for practising which

writing Mrs. Lowe suffered incarceration in a lunatic asylum for the space of fifteen months.

Writings of the class here alluded to are sometimes given out by the medium in a state of trance, and written down by some other person present, and often proceed from the speaker's own *Higher Ego*, which being liberated by the partial catalepsy of the body, is enabled to rise to a higher plane, from which it can still control the brain and speech of the medium. This may happen also in a lesser degree without the speaker losing his brain consciousness; such is probably the condition of what are called inspirational speakers, ecstatics and men of genius, and those who see visions and hear voices on another plane. These conditions were well understood by the ancient Theosophists, and are treated of in many Theosophical works.

Yet we cannot blame those who, receiving these various communications with the signatures of their departed friends, and finding the matter good in itself, believed that they really came from the source they claimed. When Mr. Cromwell Varley, F.R.S., the first electrician to the Atlantic cable, heard for the first time his wife in trance speaking in the first person plural and telling him many strange things, he asked, "But why do you say 'we'? Who are you thus speaking?" the answer came, "We are the spirits of your departed friends, come to tell you that we live, that we know and watch over you, and love you still." This I heard from Mr. Varley's own lips.

Can we wonder that those who, stranded from the broken vessel of a decaying faith on the barren rocks of materialism, hailed as gladly as the shipwrecked mariner some sign from the far-off land, from the home of the blest, where the beloved ones were waiting for them, and which they too might reach at last? And if some signs were deceptive, if, after much waiting and watching, and trying and testing and investigating, some found themselves obliged to modify their belief in all the details presented to them, there still remained the great fact of some unknown, unexplained force, nay more, some "intelligent operator at the other end of the line," as Mr. W. Crookes called it, weird, quaint, under certain conditions undoubtedly evil, but still voices from behind the veil, the dead weight of solid matter lifted, riven asunder, the light shining through—that was enough for some, the burden of this life seemed lighter; if there were life beyond, this was yet worth living, if all did not end here.

And deny it who will, interpret it as we may, there *was* at that time undoubtedly a mighty spiritual influx pouring down upon the world. In various guises it came; some recipients were deceived, some were

blest, yet come it did. And whence did it come? Why did so many all at once hear voices, see visions, dream dreams, write writings, hear rappings, converse with strange visitants, pass into trances, speak of that which they knew not before? What was the meaning of that strange rush of manifestation above, or at least, beyond the order called "natural"? Who or what was at the back of it? Was it, like John the Baptist, the precursor of that which was to come, and which, when the world had been sufficiently astonished, was to set all these strange things in order, to give their right interpretation, and to point out the safe path to follow in regard to them?

We can hardly expect all Spiritualists to acknowledge this; yet many have done so, and yet are not ungrateful to that which first arrested their attention and proved to them the existence of spiritual forces—forces functioning apart from gross material mechanism, mental force even, acting independently of the brain which was supposed to generate it.

But to return to what I may call the grievance of the Spiritualists, that their favourite theories, or shall I say conclusions, based on many years' patient experience, should be all set aside and ruthlessly wiped out by the *ipse dixit* of Madame Blavatsky. Is it to be wondered at that a feeling of antagonism appeared in some quarters towards Theosophy, especially when H. P. B.'s teachings were echoed by her younger disciples who had little personal knowledge of the phenomena and less discrimination as to its various phases?

But have either Spiritualists or Theosophists taken sufficient note of what Madame Blavatsky has really said on the subject? True it is that her condemnation is great, and justly so (and here all the more thoughtful Spiritualists, I believe, agree with her) of that class of phenomena known as physical, and especially the "materializations" or "form manifestations," particularly in *séances* held by public mediums.

Here the Kama-rupic entities have full play, and the subsequent exhaustion and shrunken form of the medium sometimes seen inside the cabinet in deep trance, are sufficient proof that the life-force is drawn from his or her body, at the probable risk of life, certainly of health. The want of intelligence of these beings further showed the low order to which they belonged, and no warning was too strong as to the danger incurred by all who participated in invoking them. And it was not only in the *séance* that the danger lay. The constant haunting of spooks and diabolic influences would continue until it became habitual, and mediums became possessed or obsessed, sometimes for

life. Madame Blavatsky herself predicted that many, to fly from these dangers, would shelter themselves in the Church of Rome, which literally came to pass.

But with regard to some other classes of manifestation, let me read you an extract from *Isis Unveiled*, the work which was supposed by some to be an attack upon Spiritualism.

"But in this daily-increasing torrent of occult phenomena, that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those that are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often through young children and simple-minded ignorant persons we receive philosophical teachings and precepts, poetry and inspired orations, music and paintings that are fully worthy of the reputation of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rare occurrence. Who are those spirits, what those powers or intelligences which are evidently outside the medium proper, and entities, *per se?* These intelligences deserve the appellation, and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations as day from night." Vol. i. p. 53.

So far Madame Blavatsky. Where, then, is the quarrel between her and Spiritualists? She pointed out the nature of certain dangers which these had already discovered, and for which they were at a loss to account. *She further said that unless Spiritualists set about the study of ancient philosophy so as to learn to discriminate between spirits*, these various evils would follow, and the whole of her writings were directed towards the teaching of that very philosophy.

This is the *crux* of the whole matter, and this is the point that so many of our Spiritualist friends have failed to apprehend, and to which I would fain hope that my feeble voice may this evening draw their attention.

In the *Key to Theosophy* the distinction is again drawn. It is there stated (p. 151) that the apparitions seen about the time of a friend's death, when some important word had to be said or some warning given, that these are undoubtedly the spirits or souls of the depart*ing*, and of these there are hundreds, if not thousands, of well-attested cases on record. Theosophy does not take away the belief in the spiritual nature and the spiritual world; on the contrary, it is there to prove it—it is, indeed, the whole burden of its teaching. But from the

study of that spiritual nature of and *in* man, it shows that much which may be and has been loosely attributed to spirits out of the flesh can be accomplished by spirits in the flesh. I use the word "spirits" to make myself intelligible to my Spiritualist friends; Theosophists would use other terms—the double, astral form, thought-form, higher Ego, etc., according to the phenomenon presented. I do not propose to-night to go into details—time will not admit of it—but take as an example the well-known slate-writing phenomenon. It does not require a spirit from the dead to perform what can be done by the astral hand of the medium—unconsciously it is true—but then what is a medium? He is a person whose principles are so loosely welded together that his astral form can be easily separated—dislocated from the gross physical body, and coming into contact with other entities in the Astral sphere can be played upon by them without the cognizance of his physical brain. Various experiments with both Slade and Watkins, the famous slate-writing mediums, go to prove that the will-power of the sitter can have a direct influence on the words written. Instances of this are chronicled in Mr. Stainton Moses' book on *Direct Writing*, as the later edition of his *Psychography* is called. The fact is, confusion in judging of these things has in great part arisen from the misuse of terms and from ignorance of true psychology. If the tripartite division of man only were better understood, and being taught by St. Paul, ought at least to be accepted by all professing Christians, a great deal of misunderstanding might have been avoided. St. Paul speaks of body, soul, and spirit; Theosophy makes the same division with other subdivisions, and attributes many of these unusual phenomena to the action of souls or Astral bodies. The spiritual essence returns after death to its own sphere, in Biblical language, "to God who gave it." It is the soul, *psûche*, the *anima bruta*, the ethereal double of man, that figures in the manifestations unfortunately called spiritual. If the word "psychic" had not, also unfortunately, become the badge of a party inimical to Spiritualism, it would have been a good one to adopt; but the word "Astral" has no such disqualification.

The Greeks understood well this distinction when they depicted Hercules dwelling as a shade in the realm of Pluto, while at the same time his immortal spirit had been received among the gods on Mount Olympus.

With regard to communications which are *really* spiritual, they can of course be received, but in a spiritual manner—that is, by the higher mind, the spiritual, *divine* part of man, and that not by "spirits" coming to us, but by our rising to their sphere or state.

"The living have more part in the dead than the dead have in the living." These are the words of a Master.

Spiritualists have complained that Theosophists are cold, and deal too much in abstractions. That is only an appearance, deceptive, like too many others. We are absorbed in work, it is true; we know that the time is short, that the day is far-spent (for some of us), and we know that there are many who need help. The harvest is plenteous, but the labourers are few. But we say to the Spiritualists: You are always welcome; come and work with us. If you have more love, bring it to us in exchange for our light, if so be you should find any amongst us. We have faith enough in common, we both believe in the spiritual world—it is wide enough for many explorers. You have led the van, you have stood in the breach, you have opposed a brave front to Materialism. Come and climb with us the heights of Occultism, and, getting a wider view and clearer light, all clouds will vanish and all difficulties will be cleared away. Above all, we stand on the common platform of Universal Brotherhood. We honour many that you honour, we believe in help from above. Let us make common cause against the enemy, or rather, let us work together for the good of all men, treading together the *Path;* and, having found that Path for ourselves, let us labour unceasingly to point it out to others, and thus lift some of the Karma that oppresses humanity.

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In the course of the discussion which followed it was remarked that the main point at issue had not been sufficiently worked out. That point was, Do the spirits of the dead communicate, or no? If a single case of the kind could be established, then the Spiritualist position remained unchanged. But it was shown that if the majority of the phenomena could be accounted for, as Theosophy maintains they can, by the action of entities, supra- or sub-human, but to which it declines to give the exalted epithet, *spiritual*, there is a difference between the Theosophist and Spiritualist positions. Theosophy says the Ego of the departed can and does communicate, in rare cases, at the time of, or shortly after, the decease of the body. But it does not approve of holding *séances* for the purpose of facilitating such communications, because as the Ego, after death, seeks for rest and should be suffered to depart in peace, it is a profane act to try to draw that Ego back into earthly conditions by setting up currents of will-force with that intention. It is, in fact, an act of black magic. The Church

rightly prays: *Requiescat in pace!* may the soul rest in peace, and Theosophy enjoins that it should pass on undisturbed. The chief agencies in the production of phenomena were stated to be four: (1) Astrals of the departed still remaining in Kama loca, or the Astral sphere, and retaining a reflection of their former intelligence; these become vivified by the life-forces of the mediums and sitters, and also act in concert with elementals. (2) Astrals of the living. (3) Egos of the living, freed by the trance, partial or entire, of the lower faculties. (4) Living Egos inspired by living Masters, Adepts, or Nirmanakayas, *i.e.*, those who have passed into a higher state of existence, but are still in connection with the earth-sphere.

With a few exceptions, which may be ascribed to the Egos of the departed previous to their entering into rest, these four theories, which may of course be described at much greater length, and vary endlessly in detail, cover to the Theosophist the whole ground. There is, however, room for a much longer discussion than was possible after the reading of the paper, and it is proposed to throw open the columns of *Lucifer* to some kind of debate on the subject, in the hope that the ground of agreement between Theosophists and Spiritualists may be made plain to all, and the accentuation of difference be, if possible, diminished.

E. K.

KARMA AND FREE-WILL.

An Elementary Study.

ONE of the benefits accruing from the study of Theosophy should be the power of clearing our thoughts and conceptions on those subjects which are of vital importance to our right-living. The hopeless muddle in which some of us have been landed by conflicting theologies, cosmogonies and philosophic systems make such a clearing most necessary and desirable, and the confusion they have created is the main reason why many in these days have fallen back on materialism, where the deductions of physical science are refreshingly clear and simple by comparison, and satisfactory to the mind, so far as they go. In dealing with the abstruser side of Theosophy, there is danger of a return to the old state of mystification, and a darkening of knowledge by a multiplicity of words and so-called explanations. Would it not be better to lay firm hold of a few basic laws, and try to see how many things which now seem so complicated may be referred through all their windings to these few mainsprings of action in the Macrocosm, and therefore of reaction or reflection in the Microcosm? We worry our brains and puzzle over things which are perfectly simple, and would be so regarded if the philosophers had not spun out of the haziness of their psycho-materialist conceptions difficulties which would never have presented themselves to those who see by the clearer light of intuition. Then, again, the intolerance and self-assertiveness of these so-called philosophers and the brilliancy of expression with which some of our modern scientists have certainly put forward their own teachings, have so imposed upon a world expectant of new truth, that the voices of the intuitionalists have been feeble in comparison and proportionately disregarded.

Now, however, that the turn of the tide has come, we should make the most of our opportunities, and try to make clear statements about our own position. Much has been said, I know, to the effect that Theosophists must not dogmatize, for Theosophy has no creed. But surely that which we all accept as truth *must* constitute our body of doc-

trine or teaching, and a *dogma* is nothing but a truth clearly laid down and stated, for the guidance of the student and of all who come after. True, we must always bear in mind that such dogma, or definite statement of truth, is capable by its nature, of *indefinite expansion*, but it must have its root unshaken, rivetted in Eternal Law.

Even inductive science, having arrived by its own methods at certain generalizations which it calls *laws* of nature, lays these down for general acceptance; such are the laws of gravitation, attraction, cohesion, the correlation of forces, &c. This does not prevent students from verifying each and all of these laws by experiment, and proving the truth of every statement made by the teacher, and even starting new theories in connection with them. And so it should be in Theosophy. The student should accept, at least provisionally, the laws of the science he has come to study; when he has heard the statements of his teachers concerning their own doctrines, he will be in a position to test their truth for himself. Without some such definitions to anchor by and work up to, he will soon be "in endless mazes lost," and will never arrive at any correct conclusions, nor find the "law within the law."

And no Theosophist desiring to teach others must shrink from the admission that such definite statement, call it doctrine, law, dogma, or what you will, must be taken as a basis of Theosophic study.

Such a law, then, is Karma, and to many amongst us the unveiling of this truth by Theosophy has been the way out of a maze of difficulty, and the deliverance from a burden greater than that borne by Christian in the *Pilgrim's Progress*. But already there is a tendency shown by some to darken this blessed light by sophistry, to blur over those "Eastern windows that look towards the sun," by confusing Karma with fatalism, or by allowing their half-formed convictions to be shaken on account of some of the forms in which its action does not seem clearly traceable. If we could explain it all, we should indeed be as gods, knowing good and evil, and should be fit to pass away altogether from this plane of being.

Of course also we are here confronted with another difficulty—the appeal to authority. "Who are those that say these things are so? and why should I believe them?" Well, we are not going into that question here. Those who have accepted on good grounds, or at least on grounds satisfactory to their own minds, the Eastern teachings, do not require to discuss it, and I am not now engaged in trying to convince those who have not yet done so, to accept that authority. I only want to make a statement of what is meant by Karma, according to the

teachings of the *Secret Doctrine*, and to show its various aspects, and then to try and point out how it bears upon that other arch-difficulty and *bête noire* of theologians and philosophers—man's free-will.

To begin with a negative—Karma is not Fate and it is not Predestination; neither is it Nemesis (alone) nor is it Providence, though all these may be looked upon as aspects of Karma. Unfortunately we have no word in the English language that can embrace all the fulness of its meaning, for the simple reason that the conception does not exist in our philosophy, nor in any school of thought that has taken root on English soil. In a foot-note to the *Secret Doctrine* (ii. 305, and much of its most precious teachings is contained in foot-notes and in very small print, but let no student pass them over on that account) there is what seems to me the most complete and satisfactory definition of Karma, so far as it can be compressed into a few sentences.

I give here its substance, and alter the wording only as much as is necessary to connect it with the context. "Karma is an absolute and eternal law in the world of manifestation" the concatenation of cause and effect, and as regards its operation in human lives, it is the practical illustration of the saying "whatsoever a man soweth, that shall he also reap." It is Nemesis, Adrasteia and Themis in one. As Themis, it is universal Order and Harmony, and by its action keeps man within the limits of nature and righteousness; it is therefore also Nemesis, or the law of Retribution, since it exacts the penalty for every infraction of the law of order; thus also it is Adrasteia or the Inevitable, since every action has its reaction, and is bound within the chain of cause and effect. Each action committed by man is the effect of some cause previously set in motion by himself, and becomes in its turn the cause of never-ending consequences.

Karmic influence extends not only throughout the life of a man's present personality, but reaches far back to the dawn of his self-consciousness in previous incarnations, and will accompany his individuality to the end of the Manvantara; it will follow him for weal or for woe in the new personality he puts on at each re-birth; he cannot escape from it, for it is indeed the "besetting God" spoken of by the Psalmist. And it is because this haunting quality of Karma is more felt by us when it concerns our evil deeds than when it rewards us, so to speak, for our good ones, that the Greeks personified it as Nemesis, the Avenger, and as the Erinnyes or Furies, pursuing the evil-doer by land and sea until he had worked out his allotted punishment.

Some have objected that this is not borne out by the facts of life, for we often see the "wicked flourishing as a green bay-tree," and the

poor and deserving suffering endless trials and misery, from no apparent fault of their own, and often without sympathy or alleviation from their more fortunate brethren. Yes; but we must remember that we see only the course of one short life, and often not the whole, indeed at best only the outside of that, and it is just here that the teachings of Theosophy come in to solve the problem of the inequality and the seeming injustice of men's lots. Some French writer has said that if there were no other life, man would have to invent one in order to adjust the balance of injustice in this; hence also the popularity of the belief in a rewarding heaven and a punishing hell. For this belief has an eternal truth at the back of it. That truth is the continuation of life through a series of incarnations on earth or some other planet, our condition being each time determined by Karma, that is to say by that which is the consequence of our former lives. We have what we deserve in the long run. Man does not start in each life with a *tabula rasa*, at least after his seventh year, a clean sheet on which he can write, or as some parents and educators have imagined *they* can write, what each one pleases. He brings with him the record of his past deeds, good and bad, the certificate, as it were, of character from his last place of service. This character will colour all his acts in each re-birth, until, following in the track of evolution, he reaches finally the nirvanic condition, when his will or his state of consciousness becomes one with the divine.

This doctrine of Karma does not exclude transmission of characteristic traits by heredity; but these will on examination be found to belong to the physical order, or to lie on the borderland between this and the mental plane, which Theosophy calls "Kama-manasic." In our study of the seven principles in man, we have seen how these principles or planes of being overlap one another, the Astral or psychic being but the shadow of the physical, and yet having a certain independent existence, as it is known to survive the physical body often for a considerable period. The Manas, or spiritual-mental principle, sending down as it were a ray into the lower quaternary, that ray is immersed in the matter of that quaternary, and takes on a certain outward colour or character resembling those among whom it dwells. Should it be overborne, either by such outward circumstances, or by hereditary tendencies inherent in the physical or passional nature, the outcome cannot fail to be disastrous. It is not uncommon, however, to see children who at an early age showed a striking likeness to either parent, by degrees outgrowing that tendency and developing, as we say, a character of their own, the very physical features becoming changed as the inner nature asserts itself.

Now some will ask, where then is man's free-will, if he is thus bound by the chain of cause and effect? This celebrated problem has exercised the minds of thinkers not only in the West but in those parts of the East where, I suppose, the esoteric teachings were not understood; but is it really as difficult as it is made to appear? and will not the *Secret Doctrine* in this, as in other respects, become the Karma of the philosophers, by revealing to babes the mysteries that the most learned have hitherto been unable to fathom?

What is the problem of Free-will and Necessity? Popularly stated it is this: Man, being the creature of circumstances over which he has no control, having come into this world by no wish of his own, and being conditioned and limited on all sides by the necessities of his nature and of his surroundings, can only act within those limits and conditions; thus, though he may appear to act freely, such freedom is an illusion, perceived only by the philosophic few. Man being therefore obliged to act in a certain manner under certain conditions, was said by Calvin and his followers to be predestined to salvation or perdition, and thus grew up a set of teachings which have tinged a particular section of the Christian Church with gloom, narrowness, and uncharity. Surely the ancient Greeks did not teach this when they pictured Hercules at the parting of the ways, making his choice between earthliness and heavenly virtue? What is the meaning of the *Two Paths* in Theosophy, the broad and the narrow ways of the Gospels, between which man is to choose, if he has no freedom of will, no power of choice between good and evil? He would be a mere senseless machine, the work of an equally senseless Creator. True, man cannot act altogether contrary to his nature, he is bound within certain limits and conditions; but he can rise above the lower part of his nature by continually choosing the good and refusing the evil, by self-restraint and self-sacrifice. And by setting his will always in the direction of good, by making for righteousness in thought as well as deed, he will, in spite of many failures, gradually rise in the scale of consciousness, until his will becomes more and more purified, and is finally united with the Eternal Will of the Universe. Thus what was once his nature, *i.e.*, to please the flesh, is so no longer, and he has outstepped the limits and conditions by which he was formerly bound. He is free, by uniting his will with the Divine Will. He has put off the old man, and has put on the new man, being "renewed in the spirit of his mind."

But among the limitations to be overcome or patiently suffered, as the case may be, are those which we have woven around our own feet

by our former actions, and which Theosophy calls "Karmic results." But we must never take these as predestining us to a certain end. They are a debt which we have to pay to the uttermost farthing, and in paying it cheerfully, honestly, and to the best of our ability, we shall be making good Karma either for this life, if it be long enough, or if not for some *future* existence, and we shall be freeing our footsteps from that tangle that we have ourselves woven around them, and be clearing the onward path for the free exercise of our will, or rather the Divine Will within us, in the future. Thus the right understanding of Karma, or even a firm hold on the doctrine as the expression of a righteous law, should tend to make men happier, more contented, more patient and persevering in overcoming difficulties, stronger both to bear and to forbear, to will, to dare and to do.

Most certainly its inculcation in youth would act as a strong deterrent from evil courses, but unfortunately, as an eminent novelist of our own day has said: "What father now teaches his children that a human act, once set in motion, flows on for ever to the great account?" The world wants the doctrine of Karma, and we cannot doubt that it will, when once generally accepted, become to the weak a saviour and to the perplexed a solvent of many difficulties. We are told by statisticians, and the frequent accounts published in the newspapers make it patent to all, that suicide is frightfully on the increase; theosophically, I believe there is nothing that entails more terrible Karmic results. Is not this one of the crimes the decrease of which would naturally follow on a wider acceptance of this doctrine of Karma, showing that for all the evil and the curse of life here, there is not only a cause but a remedy; and that remedy is for each one to try and become master of his fate instead of letting his fate master him. By teaching the law of Karma we can show that no effort on the right path will go unrewarded, and that every step on the upward climb raises others as well as ourselves; by inspiring hope in those who believe that all is lost, by helping those to live who have thought that life was no longer possible, by showing those among our sisters who feel their shame and degradation that it is still possible for them to begin life afresh, and that though they must suffer for the faults they have committed, this need not deter them from making every effort to regain the character they have lost. And this is a work that many of us may engage in quietly, for who of us, alas! has not come across some case of the kind I am now thinking of; it is not possible for all to work on a large scale, but every one of us can help his neighbour, and it will be *our* Karma if we pass by on the other side, or if, worse still, we drive one back by our indifference

or uncharitableness on the life she would gladly leave if she knew how to get on to the better path.

The doctrine of Karma is never to be applied to others with the same rigour that we must use in interpreting the mystery of our own lives. What do we know of their past trials, their present deserts, their temptations, their difficulties, or of their striving against evil and the force of circumstances? Besides which, there is another side of Karma I have not yet touched upon, that is, its generic or national character. The *Secret Doctrine* tells us (i. 635) that the very earliest impulses of cosmic energy are guided in the right direction by Karma, and that even the illusive appearance of the marshalling of events and actions on this earth follow the "cycles of spiritual evolution."

As there are racial, national and individual cycles, so there is racial and national as well as individual Karma. And some of those very social conditions which have been brought about by the sins of a whole people may be the result of causes in which we ourselves have taken part, and therefore it rests with us to better the conditions of those who are now the victims perhaps of our misdoing in the past. So that wherever our eyes are opened to behold the misery of others, a double responsibility is ours—that which results from the universal brotherhood we all as Theosophists acknowledge, and that to which as agents of Karma we are inexorably bound by obligations entailed upon us by former causes engendered by ourselves; and once we see this, the removal of the consequences becomes for us a sacred duty. We may forsake our duty, and in so doing evince a childish preference for what we may term our own wills; but then ere long Karma the Beneficent will return with redoubled force as Nemesis the Avenger, and there will be no escape from her lash, just as if one should turn his back unheeding on the first warning of smoke and flame in a corner of his house, and going his way should afterwards return to find it a blackened mass of ruins. Within such limits as these the will of man must indeed be brought into harmony with universal and cyclic law, if he wishes to escape destruction; and it is only by living in conformity with the Will of God, as religion phrases it and has always taught, that man becomes really free. And though for each man there is a compelling destiny which, once being set in a certain direction, works inevitably towards its goal, yet that direction *has been chosen by the man himself*, and whether at the end he finds himself fixed in an eternal calm, or carried away by the whirlwind, either destination is the result of his own actions—is KARMA.

So that the summing up of the whole matter appears to me to be—

that man has free-will, is free to choose, continually; but his choice in the present will, by Karmic law, be determined by his choice in the past, and equally that of the future by his choice in the present. And as the momentum of Karma, so to speak, gathers as it goes, and increases with the distance, the force to be resisted becomes greater as time goes on, instead of less. Woe then be to him who tampers with his choice or dreams for a moment that he may be exempt from consequences, or free to return on the path that he once freely chose. I do not say that a man may not repent of his error, but the forces which draw him onward may be too strong for him, and unless he sets his will betimes firmly to readjust the perturbation he has caused in the world of harmony, his efforts to right himself will not prevail.

"Nor," says the *Secret Doctrine*, "would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind fatalism, and a third, simple chance, with neither god nor devil to guide them—would surely disappear, if we would but attribute all these to their correct cause. . . . . Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through." . . . . Nor would he have need to "accuse Heaven and the gods, Fate and Providence, of the apparent injustice that reigns in the midst of humanity." Let him rather "by unity in thought and action, and philosophical research into the mysteries of being," learn how to suppress some bad effects and cease to create others in a world already so full of woe and evil.

The will of man, united with the Will of God, its true source, can do all things; it can create as it can destroy, and the whole Universe is hung upon its hinges. What a destiny lies then before the coming race, and before ourselves as its precursors and inaugurators. But only so long as we *will* to choose the higher life—in the words of Milton:

> Freely we serve
> Because we freely love, as in our will
> To love or not; in this we stand or fall.
>
> *Paradise Lost*, Book V.

And having so lived, we shall be free to make the greatest choice of all—Nirvana, or the Great Renunciation.

E. Kislingbury, F.T.S.

HEAVEN AND HELL.

(A paper read before the Blavatsky Lodge of the T. S.)

"OMAR KHAYYÁM."

BY

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HEAVEN AND HELL.

THE last time I had the honour of opening the discussion for the Lodge, it fell to my lot to endeavour to trace the septenary nature of consciousness in man as in the universe; and curiously enough our subject for this evening will also resolve itself into terms of consciousness, as I think we shall find, when we come to enquire briefly into the nature and origin of the two poles or aspects of consciousness commonly termed heaven and hell.

In elucidating the subject, I propose to first examine a few of the various meanings attached to these terms in the exoteric books of ancient religions, before coming to more modern times, and finally to Madame Blavatsky's own teachings on the states called heaven and hell; teachings which show, I think, at least one very vital point of difference from anything definite that can be found in the recorded utterances of other and older teachers who have preceded her, although it often seems hinted at; only the key is needed, and then the reading between the lines shines out clear and unmistakable.

First, then, let us turn back to the ancient Scriptures of India, the "sacred books of the East" (*how* ancient we can scarcely realize); we therein find Manu enumerating twenty-one hells, or places of torture to which the souls of the wicked were sent, *Naraka* being the term used for hell; and observe, in passing, that we have in the number twenty-one a multiple of that ever-present and mysterious factor, the number seven. The *Vishnu Purâna,* in which the word *Pâtâla* stands for hell, gives seven hells, with their respective names and inhabitants; but as these names vary in different authorities, to give any detailed catalogue of them would merely result in confusion, the Sanskrit terms being as a rule somewhat stiff and unfamiliar to Western ears. It will, however, prove interesting to notice one or two points, especially in the enumeration of the seven infernal regions and their respective rulers, as given in the *Padma Purâna;* for instance, the first hell is said to be subject to *Mahâ-Mâyâ,* which literally translated means "great illusion," or delusion; from "*Mahâ,*" great, and "*Mâyâ,*" illu-

sion. Surely this, if it has any meaning, is a term of consciousness; and we find *Mâyâ*, again, given as the ruler of the fourth hell, thus carrying on the idea that these hells are probably intended to symbolize states of consciousness resulting from illusion.

In the *Shiva Purâna* eight hells are given, and we are told that "the sage Narada paid a visit to these regions, and on his return to the skies gave a most glowing account of them, declaring them to be far more delightful than Indra's heaven, and abounding with every kind of luxury and sensual gratification."* This, I venture to think, scarcely conveys the idea of a place of punishment, torture, or torment.

Another term much used in these classifications is the word *Loka*, which appears to stand variously for a division of the universe, a world, or a place merely. In general the *Tri-loka*, or three worlds, are heaven, earth, and hell; and this division seems more nearly to resemble (or prefigure) the modern idea of heaven, purgatory, and hell; a triple division. Again another classification gives seven *Lokas*—exclusive of the infernal regions, which are also given as seven in number and classed under *Pâtâla*—and in a description of the inhabitants of the seven Upper Worlds, or *Lokas*, we find the fifth to be the abode of Brahmâ's sons, Sanaka, Sananda, and Sanat-Kumâra. [Students of the *Secret Doctrine* will be interested in comparing what is there stated to be the real meaning and functions of these sons of Brahmâ—and also of the sage Narada—with the exoteric accounts of them to be found in the *Purânas*.] The seventh or highest *Loka* is described as the abode of Brahmâ himself, and translation to this world exempts beings from further birth, which in Theosophical phraseology would mean that the Nirvanees inhabit this region, those who when offered the "Great Choice" elect selfish bliss and "entire oblivion of the world of men for ever,"† rather than selfless and unceasing toil for struggling Humanity.

The Sânkhya and Vedânta schools of philosophy recognize, I believe, eight *Lokas*, or regions of material existence; which recall the allusions to the mysterious eighth sphere in Mr. Sinnett's *Esoteric Buddhism*.

We will now pass without present further comment to an examination of the conceptions held on this subject by the ancient Egyptians, who also taught a threefold division of the other worlds:—*Amenti*, or *Hades; Karr*, or Hell; and *Elysium*, or Heaven. *Amenti* with them signified "the Dark," "the Secret Place," "the Land of no return," "the House with no exit"; to quote the words of a translation made by

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* Dowson's *Classical Dictionary of Hindu Mythology and Religion*, etc.

† *Voice of the Silence*, H. P. Blavatsky.

Lepsius from a papyrus:—"The Amenti is a land of heavy sleep and darkness; a house of grief for those who stay there; they sleep in incorruptible forms, they walk not to see their brethren, they no more recognize father and mother, their hearts have no more feeling towards their wife and children. This is the dwelling of a god named *All-Dead;* he calls everybody to him, and all have to submit trembling before his anger. Great and little are the same to him. Each trembles to pray to him, for he hears not. Nobody can praise him, for he pays no regard to those who adore him. He notices no offering that any may bring to him."* What a terribly graphic picture these words of an ancient record bring before our minds of the inevitableness, the silence, the almost despair, of the dwelling-place of the god named *All-Dead.* This sort of Amenti is, however, more after the character of the Jewish *Sheol* (to which I shall presently refer), a region of stillness and inactivity. Other accounts give the active side, in which it is recognized as being simply the continuation of this life after death. As Bonwick says:—"The departed were not, as with us moderns, something removed out of sight, to be mourned over awhile, and then almost forgotten, as not being of us. . . . Hades, the Amenti, was only the other side of the river, it was near at hand. . . . Upon removal from this earth, the man at once enters upon a fresh series of mental conflicts" (note the term, *mental* conflicts). "He is confronted by dangers, and tortured by demons: the whole story is one of trial. The Ritual [of the *Book of the Dead*] lays down the procedure most clearly. There must be suffering for expiation of guilt. There must be tests to bring out the character." And here I would suggest that if the framers of the Ritual had nothing more in their minds than states or places *after death,* it surely seems strange that these tests *to bring out the character* should be kept for a *post-mortem* condition; and—inferentially, at least—not imposed during earth-life.

Elysium, or heaven, the Egyptians termed "the kingdom of the blessed"; and there was a gate by which souls ascended to it from Hades, called *Ammah.* This *Elysium* is described as a condition of the most perfect bliss and happiness, where dwell the souls of the blessed; not apparently, however, in the repose of idleness, for Lenormant makes the following interesting observations on the sixth chapter of the *Ritual of the Dead* (which bears upon the state of *Elysium*):—"It is there that we learn that *knowledge* is as necessary as virtue to obtain the happy destination of the human soul; and the work of the soul, it may be in this life, it may be in the other, it ought to accomplish, in

* Bonwick's *Egyptian Belief and Modern Thought.*

order to acquire knowledge, has for its symbol the exercise of agriculture. Knowledge is food for the soul, as barley for the nourishment of the body. One obtains barley only by sowing grain in the earth, and in reaping while it is ripe the new harvest produced by the seed. It is by a series of similar operations that the soul must pass to procure knowledge, *the condition of happiness*."

The Egyptian hell, or *Karr*, consisted of ten halls, or fourteen abodes, and was in no want of flames; indeed I must confess that until I came to look this subject up, I really had no idea how much similarity there is between the traditional hell of the middle ages, with all its accompanying crude horrors, hornèd devils with pitchforks, various instruments of torture, etc., and the Egyptian hell; the resemblance is almost absurdly accurate, even to minor details. In the Egyptian hell it was that the god Ra was to be seen as "Lord of the Furnace," and a record of the eighteenth dynasty says of some one, "He shall be miserable in the heat of infernal fires"; while there are perfectly awful pictures drawn of devils thrusting bad Egyptians into hell. Another record describes the place as "the bottomless pit" and "the lake of fire," terms doubtless sufficiently familiar to many of us who have received the orthodox Christian education! Devils, too, figure largely in the scene, "they move about with instruments of torture, bastinadoing, cutting, burning, boiling, beating, or tearing hearts and tongues out"—truly infernal employments, which sufficiently and graphically foreshadow similar performances recorded of the infamous Torquemada and his myrmidons.

It is significant to find allusions even to final annihilation, to which Mariette Bey refers when he says: "For these a second death, that is to say a definitive annihilation, is reserved." Indeed annihilation appears to furnish the subject of many prayers, *e.g.*, "Let me not be annihilated"; and Lenormant asserts that the wicked "before being annihilated, are condemned to suffer a thousand tortures, and, under the form of an evil spirit, to return here and disturb men, and exert themselves for their injury," adding that "annihilation of being was held by the Egyptians as being the punishment reserved for the wicked." Recent Theosophic teaching on this terrible doctrine of final annihilation will here furnish the needed clue, the state described being of course that in which the Higher Ego breaks off from the hopelessly debased lower personality entirely, and that man becomes a *soulless being*. Than this I cannot conceive of any more terrible form of annihilation—*absolute* annihilation from the point of view of the Higher.

I have been unable to collect very much information as to the Babylonian tenets on heaven and hell; the god Hea and his wife were said to preside over their Hades, as Osiris and Isis did over the Egyptian. The *Bit-edie*, or "House of Eternity," as it was called, had seven spheres, realized in their seven stages of towers which showed, or rather exemplified, the seven stages of progressive existence in Hades. From this idea of progression we may infer, I think, that *post-mortem* states were not looked upon as in any sense *final*.

The Zoroastrian, and its later form the Mazdean religion, next claims notice, which very distinctly teaches that it is only in heaven and hell that the righteous and the wicked will have their recompense and their punishment. The adventures of the soul after death form the favourite subject of the descriptions of the Mazdean—or Mazdayasnian—literature, and may be found in the *Avesta*. Immediately after death the soul, separated from, though still near, its former tenement the body, lives over again in review all the past actions of its life; this apparently continues for three days, on the fourth it is said to "quit its place,"* in the act of doing which it sees advancing towards it an embodiment of its good thoughts, words, and deeds, if the past life has been that of a good man, or of its evil ones, if that of a bad man. The interview, which is described at some length, between the soul and, so to say, its own creation takes place close to the bridge of *Chinvat*, called "The Bridge of the Soul"; here the good and evil of the soul's past life are weighed in the balance for judgment, upon the character of the past life depending the soul's easy or difficult passage over this bridge. The souls whose sins exceed their good deeds are said to go to hell, while those whose good deeds predominate go to heaven. This heaven is described as surrounding "the whole creation, just as the egg surrounds the bird"; it is of a triple nature, and above it again is the supreme heaven, dwelling of God and of the good spirits. Hell is also said to be triple, and there are three primary hells and a yet deeper place, from whence groans and cries come up from tormented souls; and although the souls are figured as standing as close to each other "as the ear is to the eye," yet each soul thinks, "I am quite alone"—a most graphic touch.

These hells are not represented as being eternal, but as to be finally destroyed, for "Praise be to Him," cry out the faithful, "who makes the final retribution . . . . and who will *at the end* deliver the wicked from hell, and restore the whole creation to purity."

* *The Philosophy of the Mazdayasnian Religion under the Sassanids*, translated from the French of L. C. Casartelli.

I think we may fairly gather from much of the foregoing, that scarcely one idea on this subject appearing in the teachings of modern religions can be said to be actually new; the older philosophies are found to contain them all, of course under varying forms, suited to their surroundings, and the state of civilization of the times in which they flourished.

Turning next to the teachings of Confucius, we find in his canonical works—the *Yê-King*, I believe, is the one—that *Tien*, or heaven, is spoken of in the same terms as the Supreme Being, as pervading the universe and awarding moral retribution; sometimes, however, the term is applied to the visible sky only. Heaven and earth, it is said, produced man, but the work was incomplete, men were to be taught the principles of reason, which heaven and earth could not do. The work of the sages was equally great, so therefore heaven, earth, and the sages form a triad of powers equal among themselves. In fact, the Chinese division of human knowledge is into heaven, earth, and man.

This, read in the light of the *Secret Doctrine*, is most explicit, especially when it is added that Confucius taught virtue to be rewarded and vice punished in the individuals, or in their posterity, *on earth;* which, by the way, would be a most unjust proceeding if this word posterity be not here taken to mean themselves, reïncarnated. Very little definite teaching is given of any *post-mortem* states, hence the charge of materialism often brought against the teachings of Confucius.

Sir John Davis, writing on China in 1857, says that the hell of the Chinese Buddhists may be very well described from a translation—made by Dr. Morrison—of the explanatory letterpress of ten large woodcuts which are exhibited in the temples on certain occasions. According to this account, "Prior to their final condemnation the souls are exposed to judgment in the courts of *She-ming-wâng* ('the ten kings of darkness'). The proceedings in these courts are represented exactly after the manner of the Chinese judicial trials, with the difference in punishments, which in these pictures of the infernal regions are of course sufficiently appalling. In one view are seen the judge with his attendants and officers of the court, to whom the merciful goddess *Kwân-yin* appears, in order to save from punishment a soul that is condemned to be pounded in a mortar. (!) Other punishments consist of sawing asunder, tying to a burning pillar of brass, etc.; liars have their tongues cut out; thieves and robbers are cast upon a hill of knives, and so on. After the trials are over, the more eminently good ascend to Paradise; the middling class return to earth to other bodies, to enjoy riches and honour; while the wicked are

tormented in hell, or transformed into various animals whose dispositions and habits they imitated during their past lives."* All which inevitably suggests the idea that hell and earth life may have been considered as synonymous.

The Greek conceptions of *post-mortem* states must be sufficiently familiar to you, as also the fact that it is their Hades, or "place of the departed," which has been rendered "hell" in many passages in our translation of the *New Testament*. Indeed, I would refer you to an article in the *Nineteenth Century* for October last, on "Ancient Beliefs in a Future State," in which Mr. Gladstone enters very fully into the ideas held by the Greeks on this subject. It is easier, however, to show that the Greeks had definite conceptions of heaven and hell than it is to prove that the Jews possessed any. Their word translated hell comes, I believe, from a root meaning "to hide," so that the original sense would be "the hidden or secret place"; it serves as the translation of the two words *Sheol* and *Gehenna;* the latter, I am told, being the Greek form of the Hebrew *Gehinnom*, the valley of Hinnom, the dark gorge on the west side of Jerusalem, where was the furnace (Topheth) through which children were passed "through the fire to Moloch," and in which persons convicted of aggravated wilful murder were put to death. Hence it was synonymous with "a place of torment"—"hell fire," in fact.†

Sheol is rendered, in several passages in the *Old Testament*,‡ in the sense of the invisible state of the dead, "the place and state of those who are hidden, or sought after." As a place beyond the tomb it is distinguished from *Queber*, which is the burial place of the body. That *Sheol* was not looked upon by the Jews as an exactly desirable place may be inferred from the passage where the Psalmist exultantly sings: "Thou didst not leave my soul in hell." Any conception that the Jews may have had of a pleasurable state after death was of a purely material character, a place in which the soul was delighted by gardens and orchards, similar to Eden, but which they called *Paradis*.§ This name has, however, no Hebrew root, so we may conclude that the idea was borrowed from some older religion, probably the Persian or Assyrian. The only heaven—*Shemmin*—of which they had formed any idea was that expanse which divided "the waters from the waters" (*Genesis* i. 6 and 7), and to which the Psalmist refers in the passage,

* *China*, etc., by Sir John Francis Davis. 2 Vols. 1857.

† *Matt.* v. 22.

‡ *Genesis* xlii. 38, and xliv. 31. I. *Kings* ii. 9. *Job* xvii. 13 and 19. *Psalms* xlix. 15 and lxxxix. 46. *Isaiah* xiv. 9 and 11.

§ *Nehemiah* ii. 8, and *Eccles.* ii. 5.

"Praise the Lord, O ye heavens, and ye waters that are above the heavens." The word firmament—*Rakìo*—in the Hebrew is evidently intended to refer to a solid expanse capable of supporting waters or seas above it. It had gates, and stars in it, as well as the sun and moon, and its movements were supposed to carry these bodies along; it was further supposed to have three planes, or divisions, by which it may be presumed that they accounted for the different motions of the sun, moon, and stars. But this evidently could not have been a place for departed souls.

The Mohammedan ideas on the states after death are, if possible, still more material. From Sale's translation of the *Korân*, I find that Mohammed taught an intermediate state both of soul and body, as also of a heaven and hell; but the descriptions given are really so ludicrous that it is quite impossible to quote at any length from them, suffice it to say that the crassest materialism reigns supreme, all the images used in describing both heaven and hell, with their various denizens, being taken from purely physical material existence—a mere reproduction of earth-life, in fact, and that in the most grossly material sense of the term.

The early church Fathers seem to have held varied opinions on the intermediate *post-mortem* state. Chrysostom wrote: "The very apostles and patriarchs are not yet crowned"; and Ambrose: "The judgment is not at once after death." Several of the Fathers call it Paradise; and Basil refers to "Heaven *and* Paradise." The Council of Florence in 1439 even declared that the just were "received *presently* into heaven."

It is of course needless to refer in detail to the current orthodox Christian teachings, either of the Roman, Greek, or Protestant churches, on these *post-mortem* states. Equally familiar must Dante's *Divine Comedy* be to most; but, as it is possible that Swedenborg's book, the title of which is identical with the subject for our discussion this evening, may be unknown to some present, I would just draw your attention to the fact that from Swedenborg's eminently mystic teachings on the true nature of heaven and hell, we learn that we are not separated from heaven "by *distance of place*, but only by *condition of state*." Heaven, he says, is as near to the heavenly as the soul is to the body; and in a note to paragraph 191 of the Rev. T. Hartley's translation of *Heaven and Hell* (printed in 1778), we find the following concerning space in heaven: "Places and spaces in the Word, signify *states of life*. . . . . Motion and *changes of place* in the spiritual world are changes of *the state of life*"; and again (paragraph 193), he says: "*Changes of*

place being only change of *state* . . . hence . . . those are near to each other who are in a similar state, and distant, who are in a dissimilar state; and that *spaces in heaven* are merely *external states* corresponding to *internal* . . ." and so forth.

You may perhaps remember that our own poet, Milton has, in *Paradise Lost*, the following suggestive lines:—

> The mind is its own place, and in itself
> Can make a Heav'n of Hell, or Hell of Heav'n;

—a view which bears a strong resemblance to Swedenborg's ideas upon the subject.

Upon the Norse *Edda* or Scandinavian mythology; and the great epic poem of Finland, the *Kalevala;* and many others, we have no time to touch; and indeed it would prove but a wearisome repetition of the same root ideas, bearing a greater or less resemblance to each other, according to the character of the people, and the times, which gave birth to the particular form of religion or philosophy best suited to express their own genius and evolution.

And now let us, at this point, ask ourselves what may be the real meaning of much that at first sight must appear as almost childishly absurd, in these endless repetitions of hells, heavens, and purgatories; with their divisions and subdivisions, their rulers and various inhabitants, and the more or less appropriate tortures, penances, and employments indulged in and imposed upon the dwellers in these regions of departed souls. From the Theosophic standpoint I would answer that I cannot for a moment believe it to be possible that the older Eastern philosophies and religions are intended to be accepted, or read, in the dead-letter sense of their sacred books; for it must surely be unmistakably clear to us, as students of the *Secret Doctrine*, that beneath all this apparently unnecessary, often meaningless jumble, there lies concealed a profoundly philosophical conception of the states of the soul after death—and indeed for that matter, during life, incarcerated in the flesh—and that these oft-repeated enumerations of places, etc., are simply intended to symbolize varying *states of consciousness*, experienced either during life, or upon the dissolution of the body.

In Fitzgerald's well-known and incomparable translation of the poem known to us as *The Rubáiyát of Omar Khayyám*—the work of the astronomer-poet of Persia in the first quarter of our twelfth century—there occur the following remarkable verses:

> I sent my soul through the Invisible,
> Some letter of that after-life to spell:
> And by and by my Soul return'd to me,
> And answer'd, "I myself am Heav'n and Hell;"

Heaven but the vision of fulfill'd Desire,
And Hell the Shadow from a Soul on fire
Cast on the Darkness into which Ourselves,
So late emerg'd from, shall so soon expire.

Upon that darkness the teachings of Madame Blavatsky have indeed, for us, shed a great light; but Omar's highly metaphysical conception: —"*I myself* am Heav'n and Hell," may very well be taken, I think, as the key-note of the whole Theosophic teaching on this subject—*states of consciousness,* neither more nor less. It has always seemed to me that the words of Jesus of Nazareth, "The kingdom of heaven is within you," have never had sufficient stress laid upon them in this connection, for precisely the same conclusion may surely logically be drawn therefrom.

The point I now wish specially to bring before you, as showing wherein Theosophical teachings differ materially from those of contemporary religions, is this: that whereas heaven, although not a final condition, as will be seen on further examination, can be looked upon as a *post-mortem* state of consciousness, *there is no hell recognized for man but such states as can be, and are, experienced on earth, here and now.* In the Glossary to *The Seven Portals,* one of the fragments from *The Book of the Golden Precepts,* Madame Blavatsky says: "Myalba is our earth, pertinently called 'hell,' and the greatest of all hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than a man-bearing planet or earth;" and in the *Secret Doctrine* we find her using the terse but forcible phrase: "the infernal regions, our earth." It seems therefore very evident that if all the hells recognized by the esoteric doctrine are "man-bearing planets or earths," such a state, or states, of consciousness clearly cannot be *post mortem;* and indeed this is very plainly laid down in *The Key to Theosophy,* where the Ego is spoken of as being cast down from Devachan, a state of bliss and enjoyment, into hell again, there, or rather here, to suffer in another body. To quote the words of the *Key:* "We do not admit of any punishment outside of this earth . . . (for) crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity." Do we not obtain a hint of this in the story told in the *Shiva Purâna* of the sage Narada, which I have already quoted; and also, again, in the teachings of Confucius?

I fancy no thinking person will dispute the fact, recognized as such by Milton, that we do indeed make our own hell or heaven. Truly so, and we may realize the various gradations of misery, or hells, in our

own persons during any one lifetime; and over and over again, through many lives it may be, if we persist in creating the *appropriate conditions*, by reckless pursuit of pleasure or gain for self, regardless of the happiness and well-being of our other selves, our brothers and sisters, whom we cannot injure or neglect without its sooner or later reäcting on ourselves. Is not remorse, too, a veritable hell? And has not the phrase, "the hell of fruitless longing and of unsatisfied desire," become quite a commonplace in literature? Yes, indeed, we are in hell whenever we suffer misery or unhappiness; and there surely *can* be no hell other than a man-bearing planet, for it is difficult to conceive of any place, the present conditions of which are more suited to produce the deepest possible hell than this earth; the lowest of our chain of seven globes.

There is yet another aspect to this question, and one which touches us very nearly as *thinking*, responsible beings. This is the fact that if —as the Esoteric Philosophy teaches—our thoughts are living, though invisible, things, each endowed with a separate life of its own, a life longer or shorter in proportion to the intensity of the initial mental impulse that gave it birth; then it inexorably follows that we must each one of us perforce aid in creating a hell (or heaven—but this, alas! more rarely) not only for ourselves, but also for our fellow-men. A hell invisible, it is true, yet none the less real—a hell the character of whose denizens must often be most terrible in its influence on, and consequences to, sensitive and mediumistic natures. Doubtless it is to these unseen dwellers in our mental atmosphere that allusion is made in *The Seven Portals* (already mentioned) where the candidate for initiation is adjured to "harmless make thy own creations, the *children of thy thoughts*, unseen, impalpable, *that swarm round humankind*," etc.*

I venture to submit that a study of our prisons and lunatic asylums, on these lines, would throw considerable light on many vexed, and hitherto insoluble social problems; such a study would as surely lead us to some terrible conclusions, but could only serve to deepen and intensify a hundredfold the sense of the very grave and responsible position in which we all of us stand—in regard to our *thoughts*—towards our fellows.

Before considering briefly the Devachanic state of consciousness it may be as well to mention, for the sake of those who are unfamiliar with our teachings, that when the separation of the principles takes place at death, it is—roughly speaking—the three higher which go into Devachan, while the four lower remain on earth, passing into other

* *The Voice of the Silence*, p. 55.

forms, and states of latency or activity; but eventually gathering together to form the materials for the building up of the next vehicle to be inhabited by the returning Devachanic entity, the reïncarnating principle.

The state of Devachan I will take to be synonymous with heaven, in the sense ordinarily attached to the term. In the *Key to Theosophy* it is called "a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than the most vivid dream. It is the state after death of most mortals." And its bliss is *complete:* "It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all." How indeed could it be otherwise? For if the Devachanic condition implied one of knowledge, or of omniscience even in a limited sense, then—as Mrs. Besant once declared from this platform—"all heaven would soon be moving hellwards," and *any* state of bliss would be rendered absolutely impossible, in view of the helpless misery and sufferings of those left behind, and whom the soul had loved, on earth. On the contrary, the Devachanee "lives throughout long centuries an existence of *unalloyed* happiness," and this "intermediate cycle between two incarnations is one in which the soul is surrounded by everything it had aspired to in vain, and in the companionship of every one it loved on earth."

So then, we find after death no *hell* awaiting the soul, but only *heaven;* rest and peace in an intensely vivid though absolutely *subjective* state of consciousness. As Madame Blavatsky says: "All such undying and eternal qualities as love and mercy, the love of the good, the true, and the beautiful, that ever spoke in the heart of the living personality, cling after death to the Ego, and therefore follow it to Devachan," where it is, for the time being, "the ideal *reflection* of the personality that was."

This condition, or state of consciousness, is, however, as said, but a period of rest between two incarnations, by no means a final state; and in this again, we find another vital difference between the Theosophic and all other contemporaneous teaching on the states of the soul after death. Devachan is often called a world of *effects*, the result of *causes* started here on earth, towards which the Ego is once more drawn when those effects—experienced in the Devachanic condition—are exhausted.

But I do not think that we must, or indeed can, draw too hard and fast a line between the states of consciousness that it is possible to experience during earth-life, and the Devachanic states. For a spiritual, pure-minded person—and indeed for most of us in our best

and highest moments—I believe it to be quite possible to enter the Devachanic state of consciousness while in the body. May we not, relatively, be said to enter heaven—the very highest—when we renounce something, it may be great, it may be little, that matters not, for the sake of another? give up, that others may benefit by our self-denial, our self-sacrifice?

It is noteworthy to find the recurrence of the number seven and its multiples, in the enumeration of the hells and heavens in the ancient Hindu and other Scriptures; for Theosophy teaches us that the states of consciousness are seven in number, these being subdivided again almost indefinitely, keeping always to the sevenfold classification and analogy. Of these seven primary states of consciousness the lowest one is given as the ordinary normal waking state (*Jagrat*), and we are bound to infer a wide range of *minor* states of consciousness, included under this term; such indeed as we actually find to be the fact. We are continually shifting our states of consciousness, "moods" we call them, happy, unhappy, depressed, elated, miserable, wretched, and so forth; and even when we close our eyes in sleep and enter the world of dreams (*Svapna*, the dreaming state of consciousness), we carry with us the impressions and experiences of waking life, and live over again in the dream-world familiar and often long-forgotten scenes.

Now there yet remains a view of the question which I have purposely left for our consideration to the last, as being in reality the most important of all. This is the fact, given as such in the teachings of Eastern Esotericism, that *all* the states of consciousness included under the terms heaven and hell are the result of illusion—Mahâ-Mâyâ, the great illusion—for even in Devachan, where every man has his paradise around him, this paradise is said to be erected by *his own consciousness*. Nor is this any new idea, for allusion to it is to be found in so old a book as the *Mahábhárata*. There, Yudhishthíra, after enduring numerous trials and emerging victorious from them all; after the final supreme test—in which he conquers by refusing to abide with his foes in *heaven*, electing rather to share the fate of his friends in *hell*—he is shown that the whole of the scenes through which he has passed are but the effect of Mâyâ, or illusion. And in the *Bhagavad Gîtâ*, a portion of the same great drama, Krishna teaches Arjuna that above those places to which "the self within" goes when the body is dissolved, is that place "from which"—to quote from Mr. Judge's edition—"those who there take refuge never more return to rebirth, for it is the primeval spirit, from which floweth the never-ending stream of conditioned existence. . . . . Neither the sun nor the moon nor the

fire enlighteneth that place; from it there is no return; it is my supreme abode." It is, in truth, that Nirvanic condition which is so infinitely higher and more sublime a state of consciousness than the Devachanic state; and "to be fitted for which the soul must have lost entirely every desire or possibility of the world's illusions." In Nirvâna the purified *individual* consciousness is fully blended with the *universal* consciousness, "It is my supreme abode," says Krishna. We cannot even faintly conceive what such a glorified, beatific state may be, limited and conditioned as are our conscious Egos ("the Watcher and the Silent Thinker" within) by the brain-consciousness of the body, and its five senses or avenues of sensation.

Krishna, teaching Arjuna of the after-states of the soul, describes Devachan as being "the spotless spheres of those who are acquainted with the highest place," and says that "the man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years, and is then born again on earth in a pure and fortunate family . . ." for "never to an evil place goeth one who doeth good." To this place, this "spotless sphere," goes "the self within," when the body is dissolved at such time as the *Sattva* quality prevails; and as this quality, of the nature of light or truth, is said (by reason of its "lucidity and peacefulness") to "entwine the soul to rebirth through attachment to knowledge and that which is pleasant," the state of Devachan clearly cannot be identical with Nirvâna, from which no return—to earth-life—is possible for those who have fully entered it.

Yet there are those, Nirmanakayas the Esoteric Philosophy calls them, Who although They have won the right to enter Nirvâna, Who are past all illusion, and for Whom therefore the comparatively selfish bliss of Devachan is not possible; Who having, through unimaginable sufferings and by Their own personal exertions, won vast knowledge and power which lifts Them high above the world of mortals—do yet choose, of Their own free will, and out of Their divine compassion for this world of suffering men, to renounce Their glorious birthright; deeming "it a selfish act to rest in bliss while all mankind groans under the burden of misery produced by ignorance," and electing to toil till every child of man is emancipated from its yoke. *This* is "The Great Renunciation," one which it is absolutely impossible for us to adequately understand or appreciate; to gauge its immensity, to measure the heights and depths of its divine love and pity, we must be able to realize *what it is* these great ones have renounced, and this we cannot do, it is entirely beyond the possibility of our conception.

Surely, however, the little that we can understand places before us a sufficiently high ideal? A higher than this I do not believe man can conceive of; yet it is one which we, here and now, can *begin* to try and follow, though it may be but afar off; for in acts of renunciation and deeds of compassion, often repeated, daily and hourly, till the inner attitude of renunciation *for the sake of others* becomes the keynote of our lives—surely even we may begin to tread that "small old Path which leadeth far away." It is absolutely and entirely in our own hands. "The kingdom of heaven is within you," said Jesus; and that "*now* is the appointed time, *now* is the day of salvation," is most inexorably true. There is, there can be no other time; the past has gone for ever, the future—as such—exists but in imagination; for, in the words of a sage—known, says Madame Blavatsky, only to a few Occultists—"The present is the child of the past; the future the begotten of the present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself! Before thou hast even begun to say, 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold thou art no more the present but verily the future. Thus are the past, the present, and the future, the ever-living Trinity in One"*—the eternal Now.

A. L. Cleather, F.T.S.

* *Secret Doctrine*, Vol. II, p. 446.

"OMAR KHAYYÁM."

MENTION has been made, in the preceding paper, of *The Rubáiyát of Omar Khayyám;* and it has been thought that a sketch—necessarily very brief, of course—of the Astronomer-Poet's life, together with one or two further quotations from *The Rubáiyát* may prove not uninteresting, and serve as an appropriate pendant to the stanzas already cited.

To the genius of Fitzgerald it is that we owe the masterly rendering into English verse of these jewels of Eastern mystic thought. With regard to their original form, he tells us in the preface to his translation of *The Rubáiyát* (from which I glean the information which follows), that they are independent stanzas, consisting each of four lines of equal, though varied, prosody; sometimes *all* rhyming, but oftener the third line a blank. This, it will be noticed, is the method adhered to by Fitzgerald in the translation, with such singularly graceful effect.

Omar Khayyám, then, was born in the latter half of our eleventh, and died within the first quarter of our twelfth century. An old school friend, one Nizám-ul-Mulk—who rose to considerable eminence as Vizyr to Alp Arslan the son, and Malik Shah the grandson, of Toghrul Beg the Tartar—greatly assisted Omar, in their after lives, by granting him a yearly pension of 1,200 *mithkáls* of gold from the treasury of Naishápur, where he lived; and where he died, in the year A.D. 1123.

Under the Sultan Malik Shah, Omar obtained great praise for his proficiency in science, and was loaded with kingly favours; and when Malik Shah determined to reform the calendar, Omar was one of the eight learned men employed upon the work. The result was the Jaláli era (so called from Jalal-u-din, one of the king's names) so highly commended by Gibbon the historian, who says of it, that "this computation of time surpasses the Julian, and approaches the accuracy of the Gregorian style."

Omar is, moreover, the author of some astronomical tables (entitled Ziji-Maliksháhí); and curiously enough, the French only lately have republished and translated an Arabic treatise of his on algebra.

Omar's poetical name—Khayyám—signifies a tent-maker, and he

is said to have at one time exercised that trade; perhaps before the generosity of his friend, Nizám-ul-Mulk, raised him to independence. For some reason, says Fitzgerald, Omar was never popular in his own country, and has therefore been but scantily translated abroad; certain it is that although the Sultan "shower'd favours upon him," his Epicurean audacity of thought and speech caused him to be regarded askance in his own time and country.

The whole of the *Rubáiyát* breathes forth a spirit of subtle, almost nineteenth-century pessimism; the poem—which consists of a hundred and one stanzas—might almost indeed be a product of our own times, instead of dating back to the eleventh century. Omar's wealth of oriental imagery, however, and especially the symbolism which he uses, and the mystic allusions he makes, mark him as a genuine Oriental, and Mystic poet. Take, for instance, the following, which will be recognized by students of Theosophy as containing allusions of a most Occult character:

"Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many a knot unravel'd by the Road;
But not the Master-knot of Human Fate.

"There was the Door to which I found no Key;
There was the Veil through which I might not see:
Some little talk awhile of ME and THEE
There was——and then no more of THEE and ME.

. . . . . .

"Then of the THEE IN ME who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness; and I heard,
As from Without—'THE ME WITHIN THEE BLIND!'"

Again, the frequent comparison of the body to a temple, a tent, etc., which Omar makes, strikes a distinctly mystic note; as in the following lines, where he is speaking of the body, which he terms "Dust," and a "clay carcase":—

"'Tis but a Tent where takes his one day's rest
A Sultán, to the realm of Death addrest;
The Sultán rises, and the dark Ferrásh
Strikes, and prepares it for another Guest.

. . . . . .

"Would you that spangle of Existence spend
About THE SECRET—quick about it, Friend!
A Hair perhaps divides the False and True—
And upon what, prithee, does life depend?

"A Hair perhaps divides the False and True;
Yes; and a single Alif were the clue—
Could you but find it—to the Treasure-house,
And peradventure to THE MASTER too;

"Whose secret Presence, through Creation's veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Máh to Máhi; and
They change and perish all—but He remains;

"A moment guess'd—then back behind the Fold
Immerst of Darkness round the Drama roll'd
Which, for the Pastime of Eternity,
He doth Himself contrive, enact, behold."

How forcibly these last lines recall the words of Krishna to Arjuna:—"I establish this whole universe with a single portion of myself and remain separate." "Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature —which is mine—I am born but through my own *maya*" (illusion).*

Following immediately upon the stanzas which I quote in the paper on Heaven and Hell, come these most remarkable and significant verses:—

"We are no other than a moving row
Of magic Shadow-shapes that come and go
Round with the Sun-illumin'd Lantern held
In Midnight by the Master of the Show;

. . . . . .

"The Moving Finger writes; and having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

. . . . . .

"With Earth's first Clay They did the Last Man knead,
And there of the Last Harvest sow'd the Seed:
And the first morning of Creation wrote
What the Last Dawn of Reckoning shall read."

Here we have distinct allusions both to Karmic law, and to the non-reality of Time,—which of course exists only in our consciousness—nay, indeed, to the *Mayavic* character of the entire manifested universe, which (as Omar puts it of man) is naught but a series of "magic Shadow-shapes," thrown onto the screen of time—verily Occultism pure and simple.

Much more of this wonderful *Rubáiyát* might be cited did but space permit, but enough has been given to prove that pearls of mystic wisdom are to be found therein, pearls which it would well repay the student to find for himself.

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* *Bhagavad Gitâ.* W. Q. Judge's trans.

THE

SECRET DOCTRINE

AND THE

HIGHER EVOLUTION

OF MAN.

BY

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THE SECRET DOCTRINE AND THE HIGHER EVOLUTION OF MAN.

THERE is abundant evidence of the existence of the Secret Doctrine in the remotest antiquity. Not alone in those inaccessible books to which Madame Blavatsky refers are its records to be traced, but in the oldest records preserved from the forgotten dynasties and the buried civilizations of the past may be found fragments of archaic wisdom.

It is true that these records have been seldom understood, and been often misinterpreted through the pride, the arrogance, or the ignorance of man. Monuments have been deliberately destroyed, and records defaced or burned in order that other traditions might stand unchallenged. The ignorant zealots, that in the earlier and Middle Ages overran the whole of Europe, a greater part of Asia, and even invaded the western continent, have, in the sacred name of religion, done their best and their worst in this work of destruction.

By persecuting and terrorizing the living, and by destroying the monuments of the dead, these priestly Vandals have imagined that an undisputed empire would at last be attained, where every knee should bend and every tongue confess the supremacy of the destroyers, as the vicegerents of a tribal deity whose servants and favourites they were. Ancient scriptures have been distorted out of all recognition, and interpolations have been added till the disfigured text was imagined as secure. Religious despotism, the most unrelenting and sanguinary that the world has ever seen, has thus entrenched itself by every imaginable fraud, and Church Fathers, renowned for zeal and piety, have been canonized for crimes that are too horrible even to be named. It might seem, indeed, a hopeless task to recover the archaic records, and to restore the Secret Doctrine from such a past. History has so often repeated itself that, were there no other reason, those who possessed the Secret Wisdom and who were anxious to preserve it to posterity, must have devised some method to conceal their sacred treasure from the profane. There was, however, a still deeper reason

to be found in the nature and necessary mode of transmission of the doctrine itself. In these later days, the traditions of the Church, and the dicta of materialistic science, have proven quite as effective as the Vandalism of the past, and now when discussion is comparatively free, a sneering scepticism belittles or denies, where in the old *régime*, persecution, fraud and destruction kept the truth from the world.

Turn whithersoever we may the records still remain. They are not alone to be found in the ruins of ancient grandeur, in libraries hidden in inaccessible caves, in traditions and myths that permeate all modern life, but in the thefts made unblushingly with the trade marks so skilfully defaced those who sought to destroy have unwittingly become the agents of preservation. Even the prying eyes of modern critical research, without the key to the ancient mysteries, have discovered these frauds. Herculean has been the task, long and painful the journey, fought out step by step in the face of anathema, and the charge of profaning holy things. When modern Christendom entered the field of empire under the banner of Constantine, and dethroned the Christos of the new dispensation, the attempt was made to conquer a kingdom of this world, and secularize that which had been preached in Judea as the kingdom of heaven. Then was seen a strange paradox. Christendom appropriated the books of Moses, while anathematizing and persecuting the Jews, whose tribal deity became the God of the Christian world; and the *Pentateuch*, so unqualifiedly adopted by the Christian Church, embodied the Kabala or Secret Doctrine, that the Church was so anxious to obliterate and to destroy! If proof be desired at this point, one has only to consult Madame Blavatsky's quotations made in her *Secret Doctrine* from the MS. of the greatest Kabalist of modern times. But the irony of fate does not end here. In adopting wholesale from the pagan world, the fast and feast days of the Christian Church, Sabianism, the solar and lunar cycles, and the deities of the pre-Christian world passed into the new dispensation with only a change of names. Every good Catholic, who, on the rosary of St. Dominick, counts off his Ave Marias makes an unconscious obeisance to ancient Kabalism, as can easily be demonstrated. Thus the would-be destroyers of the Secret Doctrine have been made its unconscious preservers.

All who are familiar with the history of English supremacy in India are aware of one fact, and that is, that the so-called supremacy instigated by love of gain, has been confined to secular affairs, and left untouched the ancient religions. The Brahmins are a proud and haughty race, among whom neither Christian missionaries nor English

officials have been able to gain a footing, while in Ceylon, notwithstanding the horrible persecution to which the people were once subjected by the Portuguese Christian missionaries, Buddhism flourishes unmixed and untrammelled by invading faiths. While the Christian secularism has sought to efface and destroy the records of the ancient Wisdom Religion, these Eastern peoples have sought in every way to preserve it as the most sacred heritage of thousands of generations of ancestors.

Indifferent to civil supremacy, and taught by centuries of oppression, and the scorn and contempt of the invader for everything but gold, these intellectual and innocent people have carefully concealed, while they sacredly cherished their ancient lore. But just as the Christian Vandal failed to destroy, so do the people of India fail altogether to conceal the Ancient Wisdom. The sacred books of the East are slowly finding their way to Western lands, and many a scroll, hoary with age, and treasured above all earthly possessions, has already found its way to the library of the Theosophical Society at Adyar.

Since the decline of the civilization of Greece and the gradual loss of the mysteries, and since the Essenes—the Therapeutiæ, the Gnostics, the Kabalists, the Alchemists and the Rosicrucians became gradually extinct, the only remaining agency that could convey the symbols of the Secret Doctrine to the Western world has been the order of the Freemasons. Every Mason may have observed that no exact and specific history of his order is to be found. There are, indeed, traditions, and he is often reminded of "ancient land-marks," but if he endeavours to follow back along the line of history, and to ascertain when and how his order originated, whence the traditions, and what the meaning of its symbols, he is lost in a labyrinth of uncertainty and conjecture. In these ancient land-marks is preserved many of the symbols of the Secret Doctrine, and the traditions that are generally taken as records of historical events, are parables and allegories that are thousands of years old, and that can be correctly interpreted only with a key to the Secret Doctrine.

There are hundreds of volumes, and even some of modern date, like the writings of Ernest de Bunsen, S. F. Dunlap and Heckethorne, that refer more or less clearly to the Secret Doctrine, or the ancient Wisdom Religion. To all these evidences we may add the writings of Jacob Böhme and his followers, from Freher and Gichtel to St. Martin in France and the Rev. William Law in England, and even down to as late a date as 1854, when it was attempted to revive Theosophy in England and America. It may readily be conceded that this Secret

Doctrine, now called Theosophy, is no modern invention, and that the founders of the Theosophical Society—Madame H. P. Blavatsky, Colonel Olcott, William Q. Judge, and others—are dealing neither with romance nor engaged in wholesale deception, notwithstanding the calumnies to the contrary. Whether the Theosophical movement shall fall or prevail, one thing is very certain; and that is that no other movement of modern times seeking to solve the riddle of existence, and to aid mankind in working out the higher evolution of the human race, has ever been so fortified by tradition, so supported by direct inheritance from the past, and with such an unbroken line of transmission from prehistoric ages as this. The evidence at this point to any one who loves truth well enough to listen, and who is intelligent enough to understand and to weigh evidence, is simply overwhelming. This evidence is gathered and annotated in Madame Blavatsky's *Secret Doctrine* with labour and conscientiousness worthy of praise from any one who does not take pride in traducing and vilifying a woman. But outside of these volumes the evidence may be again gathered by any one who will take the pains and who cares to know the truth.

Madame Blavatsky has put forth no claims for herself as the possessor of arcane wisdom, nor has she been content to state what she has learned from Masters, whose servant she has from the first declared herself to be. On the contrary, she has undertaken the herculean task of gathering the threads of secret wisdom woven into the fabric of all literature for thousands of years, and the range of subjects and of authors that she introduces as witnesses to the existence of the Secret Doctrine is well-nigh appalling.

A charlatan, or even a *littérateur* with a just ambition for fame, might have asserted what she knew, and concealed the sources of such knowledge, and have had a blind and enthusiastic following. She chose the opposite course; was satisfied to be counted as nothing herself, pointed out with painstaking detail the proofs of the threads of wisdom in all ages, so that every earnest and intelligent student could find it for himself, and has received as her reward slander, scorn and contempt from thousands, and thankful appreciation from the few. The threats of man and the shameless and brutal manner in which these threats have been executed on one who was known never to retaliate, were not likely to deflect from her course one who for years had worked in the very face of death. There stand the records; let him read them who will. The rabble may applaud or deride; but it is, after all, the conscientious few, the lovers of righteous-

ness, that shape the destinies of humanity, and when the rabble are silent these are at least heard. For the verdict of these Madame Blavatsky awaits as calmly as the Sphinx, whose riddle she long ago solved.

The conscientious student having satisfied himself as to the existence of a complete body of knowledge, designated by many names and symbolized by many glyphs—a knowledge referred to always vaguely by many writers, and entering more or less into the ceremonies of initiation of secret orders, both of the past and of the present, next undertakes to discover the principles of that knowledge. Upon what philosophy is it based? What scientific principles, what laws does it unfold? What data of ethics does it set forth, and upon what terms may it be acquired?

The Secret Doctrine rests upon a philosophy as broad as the universe, and at the same time cultivates a science based upon mathematics and the laws of rhythm and harmony. It shows the relation by definite laws and coördinate development of man to nature, and points out those immutable principles that determine the evolution of man on every plane of being; it establishes the ethical principles of Universal Brotherhood as the basis of all human relations, and this without subterfuge or qualification. It places neither price nor condition upon this knowledge, but declares it to be the divine birthright of every human soul, *when that soul shall have come to desire it above all things, and to be determined to honour every truth by its most beneficent use for the welfare of all humanity*. The selfish, the egotist, the sensuous and the time-serving, could only degrade both themselves and it by premature knowledge; therefore, from all such it is for ever concealed. Many good men and women have neither sought nor desired it; many evil and selfish persons have sought for it in vain. Goodness alone is not a passport to its favour, for it is both virtue and knowledge. The most beneficent of men might through ignorance alone destroy a city by dynamite. The most intelligent, possessed of power without virtue, knowledge without beneficence, might prove equally inimical to humanity. The qualification always required is that rounding-up of the complex nature of man, so that he shall become at once a centre of power for the highest and best use. Thus sayeth the *Voice of the Silence:*

> Shall he not use the gifts which it confers for his own rest and bliss, his well-earn'd weal and glory—he, the subduer of the great Delusion?
>
> *Nay*, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathâgata, those gifts and powers are not for Self.

Know, if of Amitabha, the "Boundless Age," thou wouldst become co-worker, then must thou shed the light acquired, like to the Bôdhisattvas twain upon the span of all three worlds.

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

The Secret Doctrine inculcates no blind faith, fosters no superstition, honours no zeal born of ignorance. It teaches that it may enlighten, and enlightens that it may serve and bless. It answers the questions of the intelligent mind only as it is served by willing and beneficent hands.

We have heard a great deal of late years regarding the law of evolution and the descent of man. At many points the Secret Doctrine is in accord with modern teaching. At one point, however, there is a very radical departure. The modern advocates of evolution, looking at man as the crowning work of the evolutionary process, consider him as a perfected animal evolved to and upon the human plane. In point of time, therefore, man is thought to be the crowning work, the latest creation. In this view of evolution the visible and material elements are considered almost exclusively. The philosophical method upon which these conclusions are based is the inductive. It proceeds from particulars to universals, and deduces the law from the facts and phenomena of experience.

The Secret Doctrine, on the contrary, teaches that man was created first in the evolutionary chain of organisms. It teaches that as man is a part of the earth he inhabits, partaking of its substance, involved in its processes and governed by its laws, so has his development, step by step, coincided with the development of the earth. Hence, when the earth was a vapoury mass man's form was ethereal, and his body solidified as the earth condensed and became more solid. The philosophy upon which these views are based pursues the opposite method from that of the modern evolutionists. It proceeds from universals to particulars, on that mathematical principle that the whole includes all of its parts, and that the law of the whole inheres in every part. This method, however, no more disregards the facts of experience than its opposite denies the immanence and immutability of law. While, however, the modern evolutionist is groping after the law and hunting for

his "missing links," the student of the Secret Doctrine is taught by analogy to decipher the meaning of the Smaragdine tablet, "As above, so below," and discerning in himself the foundations and potency of all things, and being, therefore, an epitome of nature, he is taught the line of least resistance in entering into that universal consciousness from which his intelligence proceeds, and towards which his evolution ever tends.

Modern evolutionary writers have pointed out the conditions of an endless existence. Given a natural and unbiassed inheritance, and the establishment of harmony between the internal forces impelling to action and the environment of the individual, there would result that perfect equilibrium which is contemplated in an endless existence and universal knowledge. Life forces would rule out disease and death, and the line of least resistance would have become the line of no resistance.* The equation of life will thus have been solved by the perfect equilibrium established; an equilibrium of action and life, and not of stagnation and death.

If this dream of the modern evolutionist be justified by law, and hoped for as the ultimatum of the human race, it may be worthy of note that it is clearly pointed out in the Secret Doctrine, the very aim of which is to establish precisely this perfected equilibrium, through the merging of the individual in the universal. This is no modern dream, no ancient fable, but the one reality, the very core and essence of the Secret Doctrine; and it was taught before the pyramids were built, nay, before Atlantis sank beneath the western sea. The Secret Doctrine not only declares that man must conquer his environment and become at one with nature, before attaining to endless conscious existence; but that he must also conquer himself and become at one with divinity before he can escape from the "wheel of Ixion," the cycles of birth and death. Nor does the Secret Doctrine set such a prize before the mind of man, and leave him in ignorance as to how so great a work is to be accomplished. Such a process involves an immense period of time, and the most supreme effort on the part of the individual.† He who does not conceive the possibility of such a life, and he who, conceiving it, strives not to attain to it, are alike left to the cycle of necessity, the "Great Illusion."

* The following is Mr. Herbert Spencer's statement: "Were there no changes in the environment but such as the organism had adapted changes to meet; and were it never to fail in the efficiency with which it met them, there would be eternal existence and universal knowledge."—*Principles of Biology*, p. 88.

† The Mahatma has arrived at this condition so far as this earth is concerned. Mr. Spencer overlooks the principle of reincarnation that removes many difficulties.

The method of the higher evolution is thus expressed by the Poet-Laureate:

> To shape and use, arise and fly,
> The reeling faun, the sensual feast;
> Move upward, working out the beast,
> And let the ape and tiger die.

The higher evolution of man proceeds on two opposite lines. Man must cast off the animal, and as he rises he must by constant effort involve by use the divine. Viewed from the physical and earthly plane, man is an improved animal; viewed from the higher, spiritual plane, man is a fallen God. He must not only cease to do evil, conquer his appetites and passions, and subdue self, but he must learn to do good, and so press towards the mark of his high calling continually.

Evolution, as conceived in modern times, proceeds largely on physical grounds. It recognizes the life germ as a starting point, and concerns itself with its form of expression, and its modification through environment. In other words, it is interested mainly with phenomena and the result of development. It regards vegetable, animal, and human organisms, as expanded germs. It regards evolution as that orderly process, following the line of least resistance, responding to all deflecting or modifying conditions, that results in a variety of forms, classified into general groups, and capable of still higher perfection. The potency of all this perfectibility, and the ideal that continually adjusts itself to conditions, and as continually rises higher, is admitted *en bloc*, and then practically ignored. The germ is supposed thus to receive its endowment once for all, while the conditions of environment need to be continually adjusted and renewed. On the contrary, the Secret Doctrine posits a centre of life, a "nucleole" within a cell; a laya-centre, as dependent upon its invisible spiritual source of being for its renewal and maintenance, as is the body upon the conditions of its environment.

The "nucleole," therefore, as continually involves its potencies from the fountain of all life, as the body evolves its structure from the material world on the physical plane. This idea of involution, continually supplementing evolution, rounds up the philosophical equation of life as displayed in organisms, and explains that which modern evolution strives in vain to solve. There are no "missing links" in the evolution taught by the Secret Doctrine.

The Secret Doctrine does not stop with a metaphysical concept, or a philosophical outline. It not only teaches man to know, it helps him to become; and this practical result is the meaning of all real initia-

tions. The Secret Doctrine teaches that, when man is once liberated from the bondage of his appetites and passions, he also becomes free from the trammels of matter on the physical plane. As he rises above, and shakes himself free from his environment, through the orderly process of evolution, the line of least resistance becomes the line of no resistance. So also, by the ever-increasing potency of involution in the centre of his being, does he absorb more and more of that divine energy, and enter into fuller consciousness of that divine intelligence and power which is the unfailing source of all life. Just as man has passed from the animal to the human plane, so may he pass from the human to the supra-human, or to the divine plane.

We have only to consider the signs of the times, and to take into account the trend of the age, to be made aware that a new order of faculties has already passed from the latent germinal state, and that these are budding forth in the humanity of to-day. It is generally conceived that this is a new thing under the sun, and that the tide of life has never before reached such levels. This false conclusion is based upon and largely supported by that half truth called the modern doctrine of evolution, that undertakes to solve the equation of life by dealing with one of its members only.

While it is generally conceded that civilization runs in cycles, and while every age shows special development along certain definite lines, it is, nevertheless, a mistake to suppose that in the higher evolution of man the present age shows a higher level than has ever been attained in the past. I need not pause here to institute comparisons, if one will but remember the age of the pyramids, the origin of the signs of the zodiac, the lost arts, and the civilizations of Egypt and India, to say nothing of still more ancient grandeur, the records of which have not yet found their way to our modern times. The birth of modern spiritualism dates from the "Rochester knockings," and these phenomena are supposed to be altogether new. One who comes to such a conclusion must be ignorant of the ancient oracles in Greece, and of the method of the Pythoness. William Godwin shows in his *Lives of the Necromancers*, that in the second century of our era the following method was pursued. He says: "The method with ordinary inquirers was for them to communicate their requests in writing, which they were enjoined to roll up and carefully seal, and these scrolls were returned to them in a few days, with the seals apparently unbroken, but with an answer written within, strikingly appropriate to the demand that was preferred."

It would be easy to multiply evidence at this point, to show that

in all ages, and in many lands, every phase of psychic phenomena now witnessed has been seen. It is not to be regarded, therefore, as a strange and incredible thing, that they are plainly referred to in the *Vedas* and other ancient writings, no less than in the *Old* and *New Testaments*. It need not excite surprise that these phenomena are fully taken into account in the *Secret Doctrine*. While these phenomena often transcend the physical plane, and the known laws of matter, it by no means follows that they indicate in the individual a higher evolution in the sense contemplated in the Secret Doctrine. They are frequently the result of an abnormal or one-sided development, or of disease, as in the case of the Seeress of Prevorst. It is the aim of the instruction afforded by the Secret Doctrine, and one of the results obtained, to so round up the development of the disciple, or neophyte, that these higher faculties shall unfold normally, and be consistent with both physical health and mental and moral integrity. There is contained, accordingly, in the Secret Doctrine a complete knowledge of the laws that govern, and the safe processes that unfold and develop these higher powers. It is this knowledge that the more intelligent among the spiritualists, the more liberal among the scientists and the religionists, and the more advanced students generally, are just beginning to seek. They may, if they choose, go on denying that these problems have ever been solved by any one, and that the laws governing them have been known to all genuine initiates for thousands of years. They may scout and deny wholesale the accounts of Albertus Magnus, and Apollonius of Tyana, and scores of other initiates, but the records stand just the same.

Coincident with the discovery of radiant matter, and etheric and inter-etheric force, comes the vague whisper that there is a sixth sense in man. So that, whether from empirical testimony and isolated facts in psychic phenomena, or in that vague searching for basic principles and underlying laws, the trend of the age is towards that complete body of knowledge of the entire nature of man to be found only in the Secret Doctrine, and to be acquired only as the practical result of initiation.

Initiation and magic! These are old words, supposed to represent superstition and fraud. Modern "exact science," says some one, has exploded these humbugs long ago. Let us see. Magic is a knowledge of the hidden and subtler forces of nature, and of the laws that govern them, so that to the ignorant and superstitious the phenomena occurring under these laws seem miraculous, because it passes their understanding. Therefore the chemist, the physicist, the electrician, the scientist of to-day, is a magician to the unlettered savage, or even to

the uneducated in our own land. In short, he who transcends the common knowledge and the ordinary intelligence is by just so much a magician.

Initiation deals not, as often supposed, in pompous ceremonies and high-sounding though empty rhetoric. Even in Greece, while the lesser mysteries were theoretical, philosophical, scientific and dramatic, these were but preparatory to the greater mysteries. The lesser mysteries only have come down to us in modern times, and the "Master's word" has become a tradition only. Initiation into the greater mysteries, when the candidate was worthy and well qualified, duly and truly prepared, proceeded step by step with the higher evolution of the soul. The candidate must at every stage, and with each degree, become that which he desired also to know. He could become possessed of the knowledge of higher planes only as he obtained consciousness, and actually existed on those planes. If one will but reflect a moment, it will become apparent that this is the law on every plane of being, the lower no less than the higher. In science, in art, in music, and in mathematics, real knowledge means also achievement—conscious experience—on that plane, or in that department. A theory that remains untested is always a hypothesis unproved, and whether true or false, its possession is not knowledge. Initiation, therefore, into the greater mysteries, meant then, as it means now, the evolution of those higher faculties in man through which come consciousness of higher planes of being. This required then, as now, a definite mode of life, a prescribed code of ethics, and special instruction.

Every experience and all life is in one sense an initiation. There is an impelling power, a cosmic will, guided by cosmic or divine intelligence, back of all life, that pushes humanity towards its goal. Even in the natural order, at a certain stage of evolution, man can rise higher only by becoming a co-worker with both nature and divinity. In the real initiation, that blind resistance that springs from ignorance of the divine order was first eliminated. The neophyte was no longer either a laggard or rebellious. When, therefore, he started in the race, and passed from the lesser to the greater mysteries, he evolved at every step the latent faculties that could both sense and understand the newly acquired knowledge and power. Bulwer's *Zanoni* is no idle romance, but a philosophical outline of the principles of initiation, and the trials of the neophyte. The conditions and the causes of failure are there also clearly pointed out; so also are the transcendent powers of man foreshadowed, and the conditions outlined by which they may be attained.

If now we turn to the records of hypnotism, of mind-reading, clairaudience, clairvoyance, and the various psychical phenomena witnessed in modern times, we shall find that, after making all due allowances for both fraud and self-deception, there are already foreshadowed in the present humanity higher faculties and more transcendent powers than are possessed by the average individual. No matter under what circumstances these phenomena may occur, if they really occur at all that fact alone proves that they are latent in man, and that they may manifest under certain conditions. They also reveal another and a higher plane of conscious existence than that on which the average daily life of man proceeds. In other words, these transcendent powers belong to man, and we have already reached a point in evolution where they begin to manifest. What, then, are these powers when fully developed, and what are the laws and conditions of their unfolding? This is the problem in the higher evolution of man. Is there a superhuman plane of consciousness, and how can that plane be reached and life be maintained upon it?

The first part of this question has already been answered so far as the present time and opportunity will permit. If one desires further evidence at this point he has only to consult current literature and current events, the records of daily life. When the scientist and the clergy so far admit the real existence of these phenomena as to seriously undertake their investigation, the liberal and intuitive need not trouble themselves about further proof.

As to the second part of the question—How can the supra-human plane of consciousness be reached, and life be maintained thereon?—I might say that to teach the one safe and true method of this higher evolution was and is the special purpose for which the Theosophical Society was organized. The promoters of the Society have for the past fifteen years been offering to the world the complete philosophy of this higher evolution. The Society was organized on purely ethical grounds. Madame Blavatsky has not only taken the greatest pains to teach and to explain this philosophy, but she has written thousands of pages to prove by quotations from ancient and modern writers both the existence of the Secret Doctrine, or the ancient Wisdom Religion, and to illustrate and explain its purport. It has been the rarest thing in the world for her to be met with intelligent argument, courteous discussion, or attempted disproof. Ignorant misinterpretations, contemptuous misrepresentation, and the vilest personal abuse have more often been her reward. It therefore happens that with comparatively few exceptions among the intelligent millions of the so-called civilized

races, the Secret Doctrine pertaining to the higher evolution of man, and derived from the archaic wisdom of the ages, has not yet had a hearing. The literature of the Society has been sown broadcast, and every possible effort has been put forth to bring it within the reach of all who desired such knowledge. Many have joined the Society looking for marvels and expecting to be taught magic in a few weeks or months. Others have seen in the Society an opportunity to play the mountebank, and have anticipated an easy conquest both over the Society itself and over the ignorant, miracle-loving public. All of these, however, have been disappointed, and either dropped off or been expelled for cause. The Society not only maintains its integrity but increases daily in power and usefulness. Madame Blavatsky sat at her desk like an imperturbable Sphinx, working many hours a day at the third volume of the *Secret Doctrine*, answering scores of letters from interested inquirers, smiling contemptuously at her traducers and pitying their blindness and impotent rage. Those who knew her best and loved her most are those who best appreciate her incomparable work and her stoical heroism, for they have learned from her the secret of the higher evolution, and undertaken with a like determination to realize it and to work for it. I have no defence to make of Madame Blavatsky. She neither needs nor desires it. Her work speaks for her, and will still speak when her traducers are forgotten. I speak of these things only as trammels that have in every age hedged about the Secret Doctrine and have prevented its apprehension by the people, and that hinder it to-day from thousands who would otherwise hear it gladly.

We are nearing not only the end of the century, but also the close of a great cycle. Events are rapidly shaping for the new age that is dawning. Creeds are crumbling into dust, old land-marks are being swept away, society heaves to its very foundations with the throes of a new life. Womanhood advances towards the throne of her divine kingdom, when, no longer either a slave or a sensuous toy, she shall stand side by side, shoulder to shoulder, and heart to heart, with a diviner manhood; and where together they shall seek and attain that higher evolution that lifts humanity up by involving divinity within, and bringing heaven down to earth's toiling millions: "That mighty sea of sorrow formed of the tears of men," that great sobbing, sorrowing heart of the orphaned humanity.

See you no meaning, my friends, in the clarion note of the Society—"There is no Religion higher than Truth"? Find you in your hearts no sympathy with its one basic principle of organization, of fellowship and

of work—"The Universal Brotherhood of Man, without distinction of race, creed, sex, or colour"? What but these two principles, then, can be the basis of the higher evolution of man? What but love of man, loyalty to truth, and the fellowship and service of humanity, has ever lifted mankind out of the slough of animalism into the humane light of divinity? Say you that these principles are not new, and you but trifle with the unerring signs of the times, and the pressing needs of the hour. Say you Christ taught this, and the Churches believed and preached it? and I reply, they have made it of no account by their icy creeds and the councils of men; and further, that the Churches, like the mysteries and all the philosophies, are indebted to the Secret Doctrine or the Wisdom Religion, for all they hold that is either true or beneficent.

As Theosophists, we stand for all that is true in religion, all that is true in science, all that is true in philosophy, and all that is true in nature; and to weave these truths into the fabric of man's being, and to exemplify them in his life, is the way, the truth and the life, the only way of the higher evolution of the divinity in man. What else but this taught Christ and all the Buddhas, the Avatars of all the ages? What but this higher evolution made them "Christos," the anointed, the twice-born? What but ignorance of truth, and unbrotherliness, make humanity a "sea of sorrow formed of the tears of men," and make countless millions mourn? It is selfishness and ignorance that anchor man to the animal plane. It is altruism and wisdom that reveal the divinity in man, and lift him to the supra-human plane. The Theosophical Society has no other creed but this, no other bond of union, no other basis of work. Be thou Jew or Greek, Mohammedan or Christian, Agnostic or Atheist, yet honouring truth above all things, and serving humanity unselfishly, and thou art thrice welcome. Recite thy mantrams and count thy beads in thine own way, worship the moon in her pale splendour beneath the stars, as did the people whose sages wrote the *Pentateuch*, or close thine eyes in adoration at the blazing glory of the rising sun, as did the Mithras-serving Constantine, none shall disturb thy prayer or persecute thee for thy truths sake. Truth wears many raiments and speaks in many tongues, in order that every soul may hear her voice and honour her by willing service.

That which marks the higher evolution of man is the breaking down of those barriers of selfishness and pride that specially characterize the animal Ego. To outgrow and get rid of these, is to break the shell, to escape from the chrysalis state, and unfold the wings of the spirit. It is to pass from the narrow sphere of the individual, to the divine

birth-right of the universal. To be merged in humanity, is to be born in divinity. It is not man's independence, but his *inter-dependence* that constitutes his real self-hood. And all this is not a mere matter of sentiment, it is based on scientific facts, governed by laws lying at the foundations of all life. The Secret Doctrine teaches the ethics, the science, and the philosophy of this higher evolution; and the mission of the Theosophical Society is to hold these truths before the world till all may find them who will.

J. D. Buck.

NOTES ON THEOSOPHY AND EDUCATION.

(Reprinted from *Lucifer*.)

THEOSOPHY claims to be the Science of Life, and must therefore have a direct bearing upon all those great problems which are agitating men's minds in these closing years of the 19th century. Among such problems, one of the most important, in its bearing upon the whole future of our race, as well as upon the next generation—to which will fall the task of carrying on the Theosophical movement till the last quarter of the coming century—is certainly that of Education. Hence it may not be amiss to call the attention of the readers of *Lucifer*, especially of those belonging to the Theosophical Society, to the bearing of Theosophical teaching upon this question. One fact alone need be pointed to in order to show how intimate and vital is the connexion between Theosophy as embodied in the present Theosophical movement and the whole subject of Education. In every phase of human history, it is the ideal current among the people of any race as to the purpose and meaning of human life on earth, which is the most potent factor in determining the character and guiding spirit of the education given to the young generations of that nation. The education received by the young exercises an influence in moulding their conceptions of life and duty, and thus reacts upon the ideals of their mature years, and so upon future generations.

A passing glance along the galleries of human history may serve to illustrate this statement.

The earliest educational system of which we have any record is that of ancient India, embodied in the caste system. Under this *régime* the nation was divided into four main classes engaged, respectively: the Brahmans, in spiritual, religious, and scientific studies and pursuits; the Kshatriya, or warrior caste, in the pursuit of arms, politics, administration, in short the conduct and management of the outer national life generally; the Vaisya, or merchant caste, in commercial pursuits; while the Sudra, or "out caste" class, embraced all not included in one or other of these three.

This system, in one aspect, was an educational one, based upon a knowledge of the laws of Karma and Reïncarnation. In accordance with these, it provided for the reïncarnating Ego a determinate sphere of duties in accord with the Karmic affinities it had engendered in past incarnations. In each caste, the children were educated in accordance with the duties they would have to perform in adult life; the ideal expressing itself through the entire system being that each human being has his own specific sphere of duty to fill, a duty as necessary for the welfare of the nation as that of any other unit. The supreme ideal was that of duty, of national welfare on *all* planes, spiritual and intellectual as well as material. This, of course, applies strictly only to India in the days when it was still ruled by the occult hierarchy; though how deeply this ideal was impressed on the national mind may be judged from the language of the Bhagavad-gita.*

Leaving India for Egypt, we know only that its educational system was very complete and played a most important part in the national life.

In Greece, the division of education under the two heads of Music and Gymnastics, corresponded to, and expressed the nation's ideal of human life when that ideal existed in its purity. Perfect harmony and balance, whence result grace, beauty and truth, physical, intellectual and moral, was the goal of their striving, and this was the ideal which moulded the life of the race at its noblest and best.

For the Roman, Rome, her power and greatness, was the ideal to which life was to be devoted. Educated in the Forum and the Senate House, the palmy days of Roman history show us a series of heroic figures expressing the national ideal in the life of the camp, the conduct of the state, and the sterner virtues of private life.

* The above statements and remarks must be understood to apply *only* to the India of the earliest times, when the nation was still ruled by the occult hierarchy, and the caste system, instead of being a burden and an evil, as it is at present, was a sound and useful institution. To-day, it is needless to say, the caste system is an almost unmixed evil, having degenerated into a matter of pure superstition and lost all its real, inner significance. But the good that, even in decay, it *has* wrought may be seen in the fact that the higher castes in India represent, even now, almost the finest and highest types of Aryan humanity in point of intellect and spirituality.

Carried away by the torrent of reaction, against the corruption and materialism of the decaying Roman Empire, Christianity stamped upon the early centuries of our era the ideal of a *selfish* other-worldliness. A narrow, individualistic, *un*human ideal, exhibiting itself in the utter want of any true education characterizing that period.

But even such an ideal, purely individual and tainted by selfishness as it was, was surely after all preferable to the baseness of the Mammon-worship, the making of Gold-getting the end, aim and object of life, which is so rapidly becoming the ruling spirit of our own age. It is this ideal, this utterly selfish and material conception of the purpose of life, this regarding of our existence here as having for its sole object pleasure and self-gratification, for the attainment of which money is the means—it is this spirit which is rapidly permeating the whole educational system of Europe, and especially of England.

But Theosophy holds up before the men and women of this generation a new ideal, to impress which upon the spirit of our time is the real task of the Theosophical Society, the true object for which the Theosophical movement was set in motion. This ideal is the Universal Brotherhood of Mankind, conceived not as an arbitrary assertion, not on any one plane of nature alone, but realized as a basic, fundamental fact in nature, on each and every plane, realized as implying the actual, real, solidarity of each human unit with all others, the inextricable interweaving of the pain and pleasure, the success and failure, the happiness and misery of each with all. It is to stamp this ideal in lines of radiant light on the consciousness of men that the Theosophical movement was called into existence, not to teach occult anthropology or to gratify curiosity concerning the hidden forces of nature.

With such a mission before it, Theosophy must obviously have a direct and most important bearing upon education, some thoughts upon which may be of interest as suggesting lines of effort and of practical work to the earnest student, who desires to put his Theosophy into practice.

First, then, the basic idea itself of Theosophy—the solidarity of the human race—demands with no uncertain accent universal education for *all*, men and women, rich and poor, alike. It requires that every human being shall have the fullest opportunity, the largest measure of assistance that can be given, in developing himself, in actualizing the potentialities latent in him as completely and harmoniously as possible. To secure such help and opportunity to all, should be the task of the nation, as representing its component units in their collectivity. Surely when Theosophy teaches so forcibly the vastly greater importance of

the Mind over the Body, there can be no shadow of doubt for any Theosophist, that it is our bounden duty, individually and collectively, to work for the bringing about of a state of things wherein every human being shall have the fullest opportunity for *harmonious* mental unfoldment—harmonious, not only in and with himself, but even more in and with that Humanity of which he forms a part.

Here we find at once a most vital practical lesson that Theosophy has to teach with regard to our present-day mode of education. It is the *ideals* which are stamped on the minds of the young, not only by the *words* of their teachers, but far more by the methods of education, by the living influence of the life at school, by the conversation and example of their elders at home—it is the ideals thus formed which practically mould and determine the character of our entire after-lives. From story-books, from fiction, still more from the biographies of those held up to us as "great" and "noble" men and women, our minds receive the impressions that later will colour all our thought and action. But the whole spirit of modern education, of modern life, is deep dyed, through and through, with individualistic ideals. The principle of "competition," of the "struggle for existence," pervades every branch of education. With every year "competitive examinations," and the preparations for them, become more and more the dominant idea in our educational institutions. The plan of "taking places" in class brings the same principle into the daily and hourly life of every boy and girl. The same ideal is held up before their eyes in the biographies of those whom they are incited to imitate. To be successful above one's fellows, to hold the *first* place, to succeed oneself, to conquer, surpass, out-do others in every department of human activity, is the goal for which each is urged to strive. This is not true emulation, for the object set before us is not to do one's uttermost that *all* may be benefited; but on the contrary that all others may stand on a lower step, beaten and conquered. Selfishness and individualism are thus inculcated by the strongest of all means, constant object-lessons, from our earliest days, till we learn to forget all about men in general, to think and work only for ourselves and those who directly form a part of our personal interests. Thus, in its leading ideal, its fundamental principle, its constant practice, modern education is distinctly *anti*-theosophical, and the tendency at present is to render it, with every day, more completely so. Against these false ideals, it is the duty of every Theosophist to strive with hand and voice. If we believe in Universal Brotherhood, then we should bring up all those, with whose education we have any concern, to work their

best, to strive unceasingly after attainment, in order that not themselves only, but ALL MEN may be benefited.

It would be easy to bring this home to children, to make human solidarity a *living* fact in their consciousness, by rewarding the successful *individual* by some pleasure—a holiday or what not—given to *all* his schoolmates. A child would thus feel and experience the fact that the real reward of his efforts and exertions comes to him *through* his fellows—not *apart from them*, as is now the case with our system of prize-giving.

In brief; the leading idea of education from the Theosophical standpoint, should be to teach men to use their *personalities—i.e.*, their physical "selves"—*as tools* for the benefit of all, instead of, as now, teaching them to consider their personalities, their own selfish enjoyment and success, as the end and object of exertion, of study, of life itself.

It is on this subject of the ideals inculcated upon children, theoretically and practically, that Theosophy has the most direct bearing. For upon the ideal held up as the highest goal of attainment depend, obviously, the whole tone and spirit of education. But this is not all; and the Theosophist has at least a word to say upon the general character of the methods adopted in our schools and colleges at present.

The tendency of the day is to overload the memory with facts and details. Education is understood to be the cramming of the mind with facts, with other people's thoughts and theories—to be, in short, the cultivation of the memory rather than of the mind proper. Such a method is contrary, one would think, to the plainest common sense, let alone to Theosophical teaching. Holding, as the latter does, that you cannot teach anything the germ of which does not already exist in the pupil's mind, a Theosophical educator would seek rather to draw out, than to put in; to foster and develop such germs of aptitudes and abilities as were present in the pupil, and above all to strengthen and assist him in learning to think for himself. The machine-made knowledge of our present schools, the endless and meaningless array of facts, historical, political, scientific, etc., which our children have to commit to memory, Theosophy regards as not only useless, but as positively injurious. To begin with, of all this memory-knowledge there remains but an infinitesimal portion two or three years after the examinations are passed and done with. Then this overtaxing of the memory with idle and needless details and facts, lacking totally organic connexion, stunts the general mental growth and wastes the mental power which

should have been used to promote the growth of the thinking faculty itself. Theosophy regards a harmonious, well-balanced development of the mental faculties, the growth and strengthening of the power of original thought, above all, the realization of the actual, living, organic, unity of the human race, as the true ideal of education. "Knowledge," *i.e.*, an acquaintance with *facts*, is necessary indeed, but should be subordinated strictly to the power of assimilating those facts and understanding them.

If we believe in Reïncarnation, it is obvious that what remains to us as the permanent acquisition distilled from each personal life, is—not a knowledge of *facts*—but the developed mental growth and power of understanding and dealing with them. Here again we see how the materialistic spirit of our age is at work in the enforcement of false conceptions of education, and another instance is before us of the crying need which pervades the world for the spread and teaching of Theosophical truth.

BERTRAM KEIGHTLEY.

CONDUCT.

CONDUCT, it has been said by one of the ablest of living English writers, makes up at least three-fourths of life. Hence it is supremely important that we should find some criterion by which our conduct may be ordered to the best advantage. Though in different parts of the globe there are considerable differences of opinion in the estimation of the heinousness of similar crimes, we find on the whole a universal prevalence of similar ideas of right and wrong. The difference is not so much in the ideas themselves or in their nature as in the reasons on which those ideas are founded. A large portion of mankind consider that they are bound to act in certain ways, because they would otherwise displease their deity, and in that case would be visited with punishment. Others uphold a system of morality and abide by it on the ground that all are bound to act in such a manner as to promote the greatest good of the greatest number. There is, however, a third way of arriving at the foundation of a sound system of morality which seems to possess the further recommendation that it is contained in the very nature of things. For if we admit the action of one life governed by one law, working throughout the universe, then what we call right must be simply action in accordance with that law, and what we call wrong must be action in opposition to it.

The main characteristic of the universal law is that under its operation all things tend to reach out towards a higher development, as does also the universe itself. Hence action in accordance with that law will be action that will serve to promote our higher development, and not such as will tend to hinder it by the indulgence of the lower or animal nature.

Again, by treating others with brotherly kindness, we shall help on their development also, and it is our plain duty to do this if we are to follow the dictates of the universal law, for if we act in a different manner, if by considering our own interests alone and endeavouring to promote them at the expense of others, by selfish action, then we act against the law which makes for the development of the whole as well as of every part, and we shall infallibly be crushed by the forces of nature. Once admit the real intrinsic unity of the universe, and what has just been said must follow as a natural corollary.

Thought governs action, and to arrive at right conduct right thought must be cultivated. The mind must be restrained and its workings must be made to proceed in the most spiritual direction that we are capable of conceiving. We must act not from intellectual impulse merely, but in accordance with our highest intellectual conceptions of the truth. It is here that an acquaintance with the esoteric doctrine or wisdom-religion is seen to have a definite practical value. Its great practical recommendation is that it furnishes us with a comprehensive theory of life as a whole, and so gives us a rational ground on which to order our conduct. Moreover it gives a unity to the whole course of our life, so that we are able to live for a definite end and to make progress that is real and lasting.

The two main passions by which man is governed are those of love and hatred. The former makes for unity, the latter for separation and destruction.

The doctrine of reïncarnation follows the acceptance of the doctrine of human perfectibility, for if this perfectibility is a fact, and it is also a fact that it has to be worked out by evolutionary development, then we can conceive no other way in which this result can be brought about. Higher development in some state of existence other than that of our present earth life, cannot produce the same effects, and if we know that a portion at least of our development must inevitably be worked out on earth, then, unless we admit that there is such a thing as partial development only, the whole remaining portion must in like manner be worked out on earth. Unless this be so, one of two things must happen. Either this life must be final, in which case our best course would be surely to please ourselves only at whatever cost, or else in the higher spheres, if their existence be admitted, there will be nothing but confusion.

There are some who consider that human immortality is confined to the succession of life on earth, and that we shall live again in our descendants, and thus only. If death immediately followed the production of offspring, there would be some show of reason in this hypothesis, for it might be argued that the parents dying, left their essential selves in their children, endowing them by the law of heredity with the result of their experience, and so on. But as a matter of fact this is not what actually does happen. For the most part men and women live some years after they have given birth to children. Hence the question arises, what becomes of the experience gained by a man after his paternity? Are we to suppose that it all perishes with the physical body? Has all the energy generated by

unfulfilled aspirations, and that was latent in faculties that never had a chance of full fruition, no further existence? Unless we accept the hypothesis of reïncarnation there does not seem to be any satisfactory answer to this question.

The accumulation of experience, the formation of the real man, goes on until the day of his death, or at least as long as his faculties remain unimpaired. If it is true that any further development is to take place, that development must start from the stage attained during the whole life, and not merely from a point reached some years before death.

Again, if this development is to take place, it is evident that the starting-point must be, as it were, a quintessence of the whole life of the man, further progress can only be possible as an addition to what has been *completely* accomplished; hence it is that a state of rest becomes in the majority of cases a necessary part of human development, in order to get rid of the energy set up by unfulfilled desire and the like.

MAURICE FREDAL.

THE PHILOSOPHY

OF

SELF-KNOWLEDGE;

OR,

THE MYSTERY OF THE THREE WORLDS REVEALING ITSELF IN MAN.

BY

FRANZ HARTMANN, M.D.

"The true state of being begins only with the attainment of the knowledge of the true Self."

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THE PHILOSOPHY OF SELF-KNOWLEDGE.

PREFACE.

THE object of the following pages is to aid those who are in search of the truth in realizing that there is no other real knowledge, except the knowledge of the reality in one's own soul. The reality in man is the truth, and although truth is eternal and independent of the recognition of men, nevertheless it is nothing to men if they do not realize its existence. He who refuses to seek for the light within himself will not find the true light anywhere in externals, and will continue to dwell in his darkness. He who finds truth within himself will also recognize the spirit of truth throughout all nature; for it is the spirit of truth in him who recognizes itself in everything.

There are many ways of drawing a picture of nature, and each of them may be true. Nature is only one, but it represents itself to man in various aspects. While in the tropical south nature is adorned with a luxurious vegetation, in the cold regions of the polar seas it is clothed in snow and ice, and to the inhabitant of either zone the sights of the other appear unfamiliar and perhaps improbable. Thus there are many ways of describing the way in which the truth manifests itself in the heart and mind and the actions of man; and whether we describe it in intricate Sanskrit terms or in the more familiar language of the West, it will lead to the same result, provided that we do not misinterpret the meaning of the words used in the description. We claim no dogmatic belief and no authority whatever except such as comes from the self-perception of truth in ourselves, and we merely ask those who are inclined to doubt the truth of the statements contained in these pages to appeal for its confirmation to the power of truth within themselves,

and to remember that not the imagination of the speculative brain, but only the spirit and light of God in the heart and mind, can penetrate into the mysteries of divine being.

He who knows others is clever; he who knows himself is illumined.

The unknown exercises a great fascination over the mind of man. We are told that for ages, man, in an ethereal or spiritual state, rested in his paradisiacal surroundings in blissful ignorance of evil and suffering, until, when he ate of the fruit of self-will, which he plucked from the tree of life, he descended into a more material state, a lower nature became developed in him, and he became entangled in the wilderness of delusions, losing sight of the light of divine truth. This allegory, far from being restricted to illustrate merely a historical occurrence having taken place in the forgotten past, states what may be seen to take place every day; for now, as in times of old, the soul of man is attracted to what he loves, and therefore the seeking for the knowledge of good is good, and the seeking for the knowledge of evil is attended by evil results. Even this day and in millions of human beings, "*Eve*" (the will) stretches forth her hand to pluck the fruit from the tree of knowledge of that which is pleasing to the senses, but nevertheless false and deceptive, and for ever the "*Adam*" (the intelligence) in man is willing to taste. The eyes of the king of the world, whose name is sensuality, for ever seek within the depths of gross matter for the treasures by which selfish desires may be gratified and passing comforts obtained; for that king is an animal and has no wings for rising upwards towards the realm of freedom. He keeps imprisoned within his grossly material nature that part of man's soul which is of a higher origin. Digging the earth in search of the gold of wisdom, he rejoices when he finds only worms. Fortunate is he in whom during the struggle for terrestrial existence the celestial part of his nature does not become unconscious of its own true nature and majesty, remembering that it is a child of the kingdom of light.

The tendencies for good and for evil, and also the power of receiving external impressions, are dwelling in man's own little world, and the good and evil and the attractions of external nature, by which he is surrounded, act powerfully upon the corresponding elements in his constitution. From the action of good and evil tendencies and desires in him which are the results of his past experiences, results the duality of his will, in which either good or evil inclinations may preponderate; while by means of the impressions he receives from external nature he

receives a continual influx of food for thought, which he may use according to the capacity of his understanding, either for aiding him in realizing the truth, or for the purpose of feeding his fancies.

The desire of obtaining real knowledge of a thing is inseparable from a desire for realizing its qualities. To realize qualities is to possess them. To thoroughly love is to become. To love to know the high is to become exalted; to earnestly desire the low is to become degraded. Love and desire are qualities of the will, and the will is "the heart" of man. "Wherever one's treasure is, there is one's heart"; "where the carrion lies, there will the eagles assemble." The continued desire for unreasonable things leads to the loss of reason; the love of divine truth opens the portals of wisdom. To seek to know a thing, not merely superficially, or for the love of gratifying one's curiosity, but for the love of the thing itself, is to approach its essence and to enter into its sphere. Therefore the revelation of a heretofore unknown great truth fills the soul with delight; while the realization of a heretofore unknown evil causes it to be pervaded by terror, evil being perverted good and therefore a falsehood. To realize a new truth means the opening of the eyes to a new light of the understanding; it means the initiation into a new state of existence, the awakening of a new life.

Such a state of self-knowledge is not attained merely by believing in some new information received from somebody, nor by the accepting of some new opinion which seems more plausible than the ones that were held before. True enough, the soul may rejoice in believing of having found a new truth by discovering a new theory; but such joy is not the same and not so convincing as that which arises from the self-recognition of divine truth in oneself, and it is merely caused by the gratification of some illusive desire, forming a part of oneself, but not by the realization of one's own true self. It is as different from realizing the truth, as the holding to a favourite opinion about the nature of a thing differs from seeing and feeling and entering into the state of that thing, and being that thing itself. *To realize is to be. To truly know is to become.* The attainment of real knowledge involves an internal transformation of one's own being; it is not a mere "science," but an entering into truth.

Thus, for instance, if we were to believe that the stars in the sky were merely lights, nailed to a solid vault constituting the firmament, and it were then demonstrated to us by logical inferences that this theory cannot be true, and that these stars are inhabited worlds, or suns around which revolve inhabited planets, such an enlargement of

our conception would surely fill us with joy as soon as we would give room in our mind to this new theory, because we behold a glimpse of a new truth; but nevertheless it would still be merely a theory, and not approach that realization of truth which would result if we could leave our terrestrial form upon the earth and visit ourselves the planets in space and become ourselves their temporary inhabitants. If we had passed through such an experience, we might then well afford to laugh at any theory to the contrary which a mere "scientist" might advance and which would be opposed to our self-knowledge. We would be in regard to him in the same position as he would be in regard to an Australian savage who were to dispute with him the possibility of making railways and telegraphs.

What is self-knowledge? The dictionary informs us that it is the knowledge of one's own real character. But my character is myself, my own substance. My character is that which characterizes my own state of existence; I cannot actually realize anything that is foreign to me. Real knowledge is the realization of one's own real state of being. I cannot realize anything unless I have the power to do so. It will therefore be correct to say: "Self-knowledge is the power by which a being truly realizes its own state of existence. Real self-knowledge is the power by which the eternal reality realizes its own real existence in man."

There can be only one true self-knowledge, namely, the self-realization of truth; for that which is false is not true, and if there is no truth in it there can be no power in it for recognizing that truth which does not exist. In every being in which there is a spark of truth, there is also a spark of the power for attaining self-knowledge; but this spark only becomes a power when it begins to act. A power is a principle, and "principle" means a *beginning* capable of growth. That which does not begin to exist has no existence in him in whom it does not grow and enter in power. True self-knowledge is the manifestation of the power of truth to reveal itself in man. Man cannot by his own power reveal the truth to himself; he cannot himself create a power which he does not possess; he is not a "truthmaker," and that which is false in him can have no self-perception of truth. The darkness in him can never attain the realization of its being the light, because it is not the light; it is only the light of truth in him, eternal, uncreated and self-existent, that can realize its own existence in him, and thus lead him up to a recognition of truth by entering himself into its light, in which there is no limitation of self; for truth is universal and only one.

There can be no other real knowledge than the realization of the real within oneself. This is so self-evident, that it would hardly be worth the while to dwell upon this fact, if it were not for the circumstance that while this truth is universally admitted in theory, it is also universally disregarded in practice, because it is generally only believed in by the intellect, and not truly realized by the understanding. Thus merely negative science is often mistaken for positive knowledge, and a mind full of adopted opinions forms that treasure of imaginary self-knowledge of which many learned persons are proud. There are many who believe that they know almost everything that can possibly be known, while they are forced to admit that they do not know their own self; but if any one does not know the true self in him, how can he consistently affirm that this self, which he does not know, knows anything whatever? If the "self" which in him seems to know, is false, then surely its so-called knowledge is equally false and illusive, and does not belong to himself. If the presence and power of the true, the only real and divine self in man is not recognized by man, or to express it in other words, if he wilfully refuses to recognize the power of the spirit of God in him, which is the light and the truth, and his Christ and Redeemer, how then could the truth realize its existence in him, and he enter into its light?

Every being constitutes a certain state of the one universal consciousness, and it cannot be self-conscious of anything higher than that which it is itself. An animal can have no higher self-consciousness than that which belongs to an animal; the lower mind in man can have no self-consciousness of being the higher mind. A man may fancy himself to be a god, but he can have no real knowledge of God unless he enters into the divine state, when God will know himself in him, a state which is conditioned by his giving up the delusion of what is commonly called "self." There is no power, no principle, no being, that can rise above its own level, its own state of existence, except by being changed into something higher, by the power of the highest becoming active within its own constitution. Mortal man, being not immortal, cannot save himself or confer immortality upon himself; he can only be saved by the power of his own true real self, which is already immortal and which will render him so as soon as he is ready to realize his oneness with the immortal being in him.

Man has always been a conundrum unto himself, and will remain misunderstood as long as he refuses to recognize the truth hidden within himself, and mistakes his ever-changing personality for his real self. There are two natures in man. One is the product of the mani-

festation of truth in him, it is a child of light and easily understood by itself, for its knowledge does not consist in vagaries or in a collection of opinions; it is itself a manifestation of truth, and therefore it knows the truth in itself. The other nature is a product of darkness and misconception, it will remain for ever incomprehensible, because it continually changes, even while we are investigating its character; it is one compound to-day and will be another compound to-morrow. The real self is filled with joy and tranquillity; in the illusive "self" rules discontent, confusion and unrest, it does not enjoy peace and silence, tranquillity is a torment to it.

That which at the present stage of evolution the majority of men and women fancy to be their "self" is not their true real self. The latter is a manifestation of the true light; the former its changeful shadow by which the eternal image of God in man has become turned into a caricature. No one can really know what "man" really is unless he has himself begun to be truly and in reality *a man*.

Oh, the joy and freedom, the sublime peace and serene tranquillity that enter the heart of man if by the fulfilment of some high duty he becomes self-conscious even for one short moment of what it means to be truly *a man*, and seeing himself reflecting the true image of his own inner God. When this truth is revealed to him—not by the reading of books, nor by any information received from external sources—but by the power of his own true manhood manifesting itself within his own constitution and penetrating even the physical form, then during such a moment will he be in possession of a ray of the light of real knowledge. Little will he care during such a moment what classification of his principles is accepted by science, or what are the views of the philosophers regarding the constitution of man. He knows himself to be, for no other reason except that his God in him recognizes himself in him, and this is sufficient for his purpose—which is to enjoy the presence of divine truth. All other knowledge, such as does not consist in the self-realization of truth in oneself, does not constitute real knowledge, and can have no other ultimate object than by destroying the misconceptions of truth which exist in the mind, to make the mind receptive for the light of eternal truth, in which alone rests the power of the true understanding. There is no other way to real knowledge except the self-recognition of truth.

Man's constitution may be compared with a harp of many strings, some representing a high and others a lower scale. Some give discordant, others concordant sounds. If a man identifies himself with one of these strings constituting his harp, he will be harmonious or

inharmonious according to its quality. He will be played upon by the forces of nature, but he will not be the master of the instrument. Only he who rises by the power of the divine will in him beyond the realm of illusion, he in whom the truth realizes its own eternal reality, will be removed beyond pleasure and pain, and may use his own instrument in praise of divine wisdom.

Truly there is nothing which a man can really call permanently his own, except that power which is permanent in him, and which constitutes his real self—the light of eternal truth in him. Man's body belongs to material nature, his animal emotions to the animal soul of the world; his intellectual acquisitions are the result of play of the intellectual powers in him. Only his spirit belongs to God, and the self-consciousness of the divine spirit within his soul is all that really constitutes his own individuality. Once attained, this spiritual self-consciousness of the truth, the real in man, constitutes the inextinguishable light which will illuminate his path in the darkness during his terrestrial life and in eternity. This world with its illusions does not belong to that which is real in man. It is merely a school of learning, and the knowledge to be acquired therein is the realization of its impermanency and worthlessness. Man in this mundane existence is like a pilgrim in a foreign land, where he is for a while housed and fed, but not permitted to remain. Physical life is for him like a a book, lent to him for the purpose of learning the follies described therein; it is not his own permanent property, but has to be returned to the library when the time of his lesson is ended. All that man really can possess and keep is his own inner spiritual life, which is non-existent for him as long as he is not conscious of its possession. Therefore, the divine knowledge of self is the highest good; it is a creative power which eternally manifests itself in creating worlds, for it is the self-conscious will of God in man, beholding itself in its own light of divine wisdom. Therefore, the greatest advice that was ever given by any sage is: "*Man, know thyself.*"

What does self-knowledge embrace? The answer to this is plain. It can embrace neither more nor less but the qualities of one's self. The self-knowledge of the illusive self is an illusion, the self-knowledge of the real self is the realization of truth. Truth is the only universal reality, and therefore true self-knowledge embraces the all. Nothing can therefore exist outside of the self-knowledge of God in the divine man, and this fact becomes still more evident if we consider that all that exists in its original state is a manifestation of divine wisdom.

Let not the reader refuse to recognize this truth within his own soul because his limited intellect is unable to grasp it. That which is finite cannot comprehend the infinite; the creature cannot rise above the creator; the form is not greater than the spirit of which it is a symbol and external expression. The mortal intellect cannot have self-knowledge of its own divinity, because it is not divine; divine wisdom does not belong to a man without truth, it belongs only to God; and he who wants to acquire it must die in regard to his own illusive self with all its possessions, and not become merely "god-like," but God himself, by having his so-called "self" absorbed in and transmuted in the power of God in him. *To know* in spirit and in truth means *to be*. No one can know life unless he is living; to know what is consciousness one must be conscious; to know desire one must be in its possession; only the just can know the manifestation of justice; the true the manifestation of truth; the beautiful soul the manifestations of beauty; the harmonious harmony, etc. To know the essential nature of any spiritual power it is necessary to step out of the narrow limits of "self." That self, which is the product of darkness, must be abandoned and disappear if the light is to manifest itself to itself in man. Man can know nothing real about the attributes of his own divine powers, if not by means of the disappearance of his illusions these divine attributes attain self-knowledge in and through him.

Thus it appears to be plain that *each principle can have real knowledge only of its own self*, and of nothing else. Each can truly realize only its own reality, but not the reality of another. If man were formed only of one principle he could know only one thing, because only that one principle and none other could attain self-consciousness and self-knowledge in him. But the mind (*manas*) of man is a "mixed being"; in man all the three kingdoms—the realm of light (the truth), the realm of darkness (illusion), and the kingdom of external nature—are fully and completely contained, and each of these kingdoms is seeking to manifest itself in him. Therefore he is called the "lord of creation," because all the powers of heaven and hell and of physical nature are striving to assume form and become manifested in him. All these powers are striving in him for the attainment of life and self-consciousness; or, as *Angelus Silesius* expresses it: "All nature rushes to man, so that man may lead it to the knowledge of God." Man's mind may be compared to a mirror, in which all things may be reflected, be they good or evil or a mixture of both; but the images in his mind are not unsubstantial images like those in a looking-glass, they attain

life and consciousness and substance in him; and as in a forest a tall tree springs from a tiny seed, fed by sunshine and water and air and drawing nutriment from the soil, so the seed of an emotion taking root in his soul may grow; an idea for good or for evil, forming itself into a thought, taking shape in the realm of his imagination, being fed by the power arising from the material body, being "watered" by his will and receiving life from the reflection of the light of the spirit within. Man's desires, thoughts and ideas form the plants that grow in the garden of his mind. The light of spirit within his heart causes them all to grow. If the seeds are evil the products will be noxious growths; if the seeds are good the results will be beautiful. Each product is a being, an entity in itself; be its existence of ever so short a duration, each may according to the action of the will of man grow and become manifested in him, and even become his master and make him its slave—for experience teaches that there are many persons whose minds are so full of opinions, speculations, chimeras, phantasms and morbid desires, that there is no room in them for the manifestation of the light of divine wisdom.

Everybody knows that what a man actually perceives of any external object, is not that object itself, but the impression he receives from it by means of his senses. Thus the lover is actually in love only with the image of the beloved which has assumed a form within his own mind, and he endows his own creation with his own desires and qualities; so that, as it often happens, his ideal conception of the beloved person does not at all correspond with the qualities of the original; and when he discovers the difference between the two there is an end to his love. Thus we may say that the image of the beloved ideal has become a conscious entity within his mind, and seeing its own qualities reflected in the beloved object, it loves itself in that object, until it finds out its mistake and sees that this object is not a true representation of its own qualities; for love is a principle, a unity, and can know nothing else but itself. Love is always *self-love*, in every state of existence, and even the highest manifestation of love, divine and universal love, is the love of God in man, recognizing its own existence in everything in the universe.

As with love, so it is with every other power, or with the manifestation of a power as an image or form. Man is continually subjected to the action of powers that have become developed in him, and he is continually encompassed by his own creations, even if they are not all at all times present before his consciousness. As the clouds float in the atmosphere surrounding our planets, so the creations in the mind of

man move above in his mental sphere. They are living and relatively substantial entities, drawing their life and consciousness from their creator. These "spirits" may be his guardian angels or his destroyers; they may lead him to the perception of truth or veil him in darkness.

If a person has possession of a well-developed idea, that idea forms a part of his nature and has also possession of him. The first sight of an entirely new and unknown thing, such as a steam-engine would be to a savage, produces no perceptible definite impression upon the mind; an idea has to take root in the mind and grow, so to say, into an organ of interior sense before it can attain self-consciousness therein and the mind know its nature. When this is accomplished, it will be as true to say "the idea works through the man," as it is to say "the man works through the idea." Thus in an experienced engineer the idea of the engine with which he works, has become an entity in his mind, which supervises the external original. The engineer does not need to have the image of the engine continually objectively before his mental vision. It is, so to say, the living idea of the engine existing in his mind which supervises and attends to the objective engine through the instrumentality of the engineer, who may often be seen to attend to his work instinctively and without ratiocination. In the same way one of whom a certain passion has taken possession, will act according to the dictates of his passion, without elaborate mental reflection; and one in whom divine love, wisdom and truth have grown into power will instinctively act according to their dictates and as their instrument, without going to consult the views of his intellect, or considering his personal desires.

He who says: "I am good, I am virtuous, I am wise, I am beautiful," etc., is deluded; for he attributes to his illusion of self, qualities which that "self," being an illusion, cannot possess in reality, and of which it can at best express outward effects, in the same sense as a cloud, tinctured with crimson and gold by the setting sun, is not the light of the sun, but merely an object on which the light is manifesting its beauty. The conception of the personal self, far from being necessary for the attainment of wisdom, is in fact the greatest obstacle in its way. "*Persona*" means "mask"; our personal self is merely the mask in which in our impersonal self is forced to parade during its pilgrimage upon the earth, and when true self-knowledge is attained, the illusory character of the mask will be realized. Instead of seeking to be good and virtuous, etc. ourselves, we should seek to let goodness, virtue, truth, beauty, justice, etc. become manifested in us; and there is nothing to hinder the manifestion of these powers in us, except that very

clinging to the personal limited self, which is to be overcome by the power of the higher understanding. The personal delusion of self can have no real knowledge of truth, because it is not true, but delusive; its very limitation and separateness prevents it from knowing that which is *one* and universal and infinite. But he who by entering into the kingdom of truth has outgrown the conceit of the narrow "self," and in whom the truth has grown into power may truly say, "*I am the truth!*" for it is not "he" (his personality) speaking these words, but the truth itself having attained self-knowledge in him, speaking these words through his mouth, and being the truth, it cannot say anything else but what is true.

Truth is a nothing to us as long as we are nothing in regard to the truth. The reason why only few are recognizing the nature of truth in the world is because in the many divine truth has not yet become manifest, owing to their love for the illusion of "self." Only he in whom the truth has become manifest can recognize the nature of the one truth in the universe; for each principle can have real knowledge only of its own self. He who is full of falsehoods and entangled in lies, will never know the truth unless he rises above his delusion, even if the truth were placed before his eyes. He will not attain it neither by external observation nor by logical inferences, nor by means of philosophical speculations, mathematical calculations, information coming from accepted authorities, or any so-called "revelations" coming from any outside source whatever. All such things can only give him certain ideas and opinions of what the truth *appears to be,* but nothing less than the truth in him, having grown into power, can endow him with real knowledge of that which is true. The light of the true understanding is not manufactured by any man; it is like the sunshine; no man can make it shine, he can only step out of the darkness and open his eyes to receive it, and if there is any principle of light in himself, then will the light from without call forth his internal light, rouse his power of seeing into action, and he will see the light, and through the light in him recognize the light in the world.

If then we wish to attain real knowledge of eternal truth, and to truly know our own real self, we must keep our inner eye directed steadfastly upon the sunlight of truth in ourselves. The truth is the *one unity*—the reality; man without truth is a nought. If the noughts are put before the one they are of no value, but if the nought is put after the one it gives to the one ten times its value. Reasoning without reason is worthless; only if we stand upon the basis of reason can our reasoning be of some use. True learning is useful, but the acquisi-

tion of knowledge in which there is no foundation of truth is destructive. External science, if based upon perception of the appearance of truth, is not an impediment, but rather an aid in opening one's eyes to the attainment of self-knowledge; but a science based upon mere outward and delusive appearances leads away from the self-recognition of truth. Therefore M. de Molinos says: "Ordinarily it is seen that in the man who hath much scholastical and speculative knowledge divine wisdom doth not predominate; yet they make an admirable composition when they both meet together, The men of learning who by God's mercy have attained to this mystic science, are worthy of veneration and praise in religion."*

Everywhere resounds the cry: "Lo! here is the truth!" and "there is the truth!" but the truth is everywhere for him in whom it is a living power, and it is nowhere for him in whose soul it is not manifest. Everything in nature is a symbol expressing a truth, but we must have truth in ourselves if we wish to understand the meaning of the symbols. It is of little use to enter a church edifice for the purpose of offering selfish petitions. If we realize that we ourselves are temples of the living God, then will the meaning of the symbol represented by the external temple also be clear. If I know the light of the truth in my heart, I will without further explanation know the meaning of the light which burns in the sanctuary of the church edifice. Every symbol is true if it is representing a truth, but if the truth which it is to represent does not exist, then is the symbol a representation of nothing, a mere pretension, a lie.

Thus a man is a walking lie if in dress, external appearance, title or position he represents a character or power which he does not truly possess. A black coat does not make a spiritual guide, a diploma does not make a true physician, a man in the garb of a saint, in whom there is no sanctity manifest, is merely a man masquerading in the garb of a saint and nothing more. If personal man is to know God, God must become personified in him; if he wants to attain real knowledge of the devil, the devil must take form in him and render him a personal devil. If he wants to attain real knowledge of the essence of natural things he must be able to perceive in all of his internal senses the truth of such things by the power of truth in himself.

It has often been stated that man has been made in the image of God. This means that man in his purity is an undefiled expression of divine truth, but he cannot be or become again such an expression unless the truth in its purity becomes manifested in and through his

* M. de Molinos, *The Spiritual Guide.*

own substance: the falsehoods finding expression in him are not manifestations of truth—they do not represent his true self. If it is stated that his personality, his mask, is merely an illusion, this does not mean that this personality does not exist, but that the consciousness of that personality does not constitute the true self-consciousness of the real and inner man. This personality is a compound of many and ever-changing states of consciousness, the total of which produces a focus of illusory self-consciousness, in which we find our personal identity, but which is not our real self. Our real self is the self-consciousness of God in us, a self-consciousness which is attained only by few, while those who have not attained it live in an illusory state an illusory life. The so-called self-consciousness of the ordinary personality rests therefore in misconception and ignorance, that of the true self in the self-recognition of divine truth. The former is the compound result of the aggregate of many conscious and ever-changing powers in us; the latter is simple, permanent and pure, it is the self-consciousness of eternal truth in man.

The true self is infinite; the falsehood of personal identity is within narrow limits, and the more the mind is captured by this narrow conception, the narrower will it grow until insanity is the end. In the true self-consciousness of the divine man is freedom and rest, the misconceptions in man constituting his false *egos* are continually at war with each other, being engaged in the struggle for existence. Sometimes one and at other times another of these impermanent states of consciousness and will attain mastery in him over the rest, and as his mind becomes tinctured either with one or another, his personal identity changes, although his outward appearance remains on the whole the same, owing to the slow changes taking place in his physical body, on account of the grossness and inertia of its material constituents, but the true *master* in him, the truth, does not change; it is indestructible. The truth having become self-conscious in him, is his "*Christ*," his own saviour. It redeems him by bringing him from the darkness of ignorance and falsehood into the light of divine wisdom.

If this truth were truly realized (but it cannot be realized by anything less than the divine part in man) then would the world as it is at present indeed appear as a great insane asylum filled with elementals and animals in human forms, but with very little real humanity being manifested therein. It is, however, of little use to preach against the "illusions of life," while recognition is refused to the existence of truth, for that which is nothing cannot make itself into something. The object of existence cannot be, as certain philosophers put it, "the

negation of the will to live," nor "a giving up of one's will," but an entering into a higher and everlasting life by arising out of the narrow grave of illusion of the so-called self-will into the will of the true self, by means of which the personal will enters into harmony and becomes one with the divine.

The unity and universality of the true nature in man, *i.e.*, the divine humanity in him, has been recognized by all great souls and true philosophers in all countries, irrespective of the systems of religion to which they held. It is the doctrine of the *Vedas* and of the *Bible;* it has been recognized by Christian saints and philosophers, and by the initiates of every nation. It forms the sum and substance of the teachings of Angelus Silesius, Michael de Molinos, Jacob Boehme, Paracelsus, and is taught throughout Christendom, although perhaps the majority of its modern professional teachers do not really know or believe it themselves. Even some so-called "infidels" have recognized its truth. Thus in Voltaire's cottage, near Geneva in Switzerland, there is an inscription composed by himself, saying: "*Mon ésprit est partout, et mon cœur est ici.*" (My spirit is everywhere, and my heart is here.) The true man is everywhere, but the desires that belong to that part of his nature which does not recognize itself as being one with the God of the universe, form the ties that bind him to the material plane. If soul and spirit were fully united in one, then would man be free in the realization of his freedom, *i.e.*, in the self-knowledge of divine and universal truth, and his outward form would become a true expression of the manifestation of truth. Then would the misconception of his separateness disappear, and he would recognize his true individuality, or to express it in other words, the aggregate of his false *egos* would no longer produce in him the illusion that they are his real self; but these false *egos* having disappeared, he would recognize himself to be a universal being, and his form a local manifestation and personification of truth.

The divine life in humanity is the tree, the colours which characterize our individuality are the branches; but the personalities of men and women are the leaves which drop away in autumn and grow again in the spring. Man's divine self-consciousness is a light which in no way differs from the light of divine self-consciousness in all others, for it comes in all from the same source; but while in some it shines bright, there are others in which it has only begun to become manifest, and there are many in whom it is in an entirely latent state, because they cling to the darkness. If the truth is permitted to manifest itself in the soul (the life), then will the soul become luminous and self-

conscious in its light, and grow into power; and if this power were permitted to manifest itself in all parts of the body, then would the whole body become self-conscious and luminous in the light of the soul, such as is actually the case with the bodies of the Adepts. We are all "temples of God," and the holy spirit of God dwells in us, but we know it not, and because we do not know it, we do not keep our temple pure enough for God to be born and personified in us, and the spirit of God flows in and out without becoming substantial in us, and without taking up in us its permanent habitation.

There is no manifestation of spirit possible without a substantial organism of some kind, be it of physical, psychical or any other kind of matter; but the body is also the cause of the delusion of separateness, isolation and "self." Our true self is not our limited form; our form is only an instrument of its manifestation; a true symbol and expression if it expresses the truth, a caricature if it expresses falsehood. The true self of man is too great, too unlimited, to be wholly enclosed in a limited form. How insignificant is the terrestrial body of man if compared with the spirit that strives to become manifested in it. Even external nature preaches to mortal man his insignificance. If from the top of a high mountain we look down upon the valley below where we see human beings move about like tiny specks of matter, how little do they appear! Looked at from such a distance all of man's works appear insignificant. His houses and palaces and the railway train as it creeps over the plains appear like toys of children, and while it seems to him who stands upon the summit as if he were an inhabitant of the air, he is inclined to pity the beings that crawl upon the earth. Thus, if by the wings of the free will of the soul man is carried up into the kingdom of truth, how insignificant appear the illusions of life, to which so much importance is attributed! In the unlimited expansion of the soul how infinitely little appears that insignificant "self," around which, nevertheless, all of mortal man's earthly hopes and desires are centred, and to which he clings with so much tenacity, because he does not recognize the power which is its fountain and its creator.

We do not recognize the power of universal life, because it never represents itself to us in an objective state apart from its manifestation. We only know of its manifestation in some objective form, and thus we mistake the expression of life for life, and the form for the spirit; but the capacity of feeling the power of truth, justice, beauty, sublimity, and the grandeur and universality of nature, ought to convince the ever-doubting mind that we have a higher than a merely animal-intellectual nature, for these powers do not exist for the animal, nor

for "orthodox science"; they belong to man's spiritual nature, and their possession furnishes logical evidence of the qualities of his spirit, for if these powers were not in him, his soul could not be impressed with their presence in external nature, for *each principle can recognize only itself.*

The daisies upon the field or the animals in the forest are neither the light nor the life itself, but living forms in which certain qualities of life and light have become manifest. Likewise there is one universal consciousness, which is the root and fountain of every individual consciousness. The forms of men and women are vehicles for the manifestation of consciousness; but not in everyone is this consciousness characterized as that self-recognition of truth which constitutes divine wisdom. Surely the sun is not affected by the qualities of the products caused by the manifestations of its light in terrestrial forms; he would exist all the same, even if there were no such products; but the forms themselves need the presence of the sun and his light, if they are to live and exist. Thus there is no reason why the divine principle in man should concern itself with the affairs of the terrestrial personality, in which it strives to manifest its own qualities; while it is of the highest importance for these individual minds that they should cling to the light of truth in them, for that which is not true in them is false and illusive and cannot enter into the true life. God without man is nothing to man, because a man without God is nothing to God. A man without any recognition of that which alone is real in him, is a mere apparition without any reality; his recognition of the power of God, the truth, the real in man, is all that can really be called his own.

Motion and life are universal in nature; but the belief in this fact would serve me very little if my own form were paralyzed and without life. Not the life of another, but the life manifested in me is my own. Thus it is with the worship of God. The belief in a universal God external to myself will serve me little if by my own self-conceit I prevent the manifestation of God in myself. The power of another person is not our own. Only that which grows into power in us is truly *our* power. Like the sleeping princess in the enchanted castle the spark of the self-consciousness of God in man sleeps within the human soul until it is awakened by the power of divine love becoming active within his own heart. Then will the soul, the life, of man recognize its own divine nature and immortality, for immortality will recognize itself in the soul. There is no outside power of any kind that can save man, if that power does not become manifested in him. It is therefore not to any outside God or gods, but to the light in ourselves

that we must look for redemption from darkness. This light of divine wisdom is neither the visible light in nature, nor the deceptive light of the arguing intellect, but the spiritual light of divine wisdom becoming manifest in the soul produces the interior awakening from an illusive existence into real life in divine truth.

What then must we do for the purpose of attaining divine wisdom? The answer to this question is plain: We must let divine wisdom become manifested in us by ceasing to cling to that which will hinder its manifestation. We cannot expect to be redeemed from ignorance by that conception of self which is itself the product of our own ignorance; we cannot by the exercise of the will of our illusive self transform ourselves into gods, this will being itself an illusion, nor by fancying ourselves to be gods become gods in reality; all that we can really do, is, by the power which we have already received from our own real self, cause the illusive self to disappear in its nothingness and become inactive, so that the falsehoods will die and the truth in us become manifest. Thus we need not trouble our brains and exercise our ingenuity for the purpose of finding out what we shall do to save that "self," which is an illusion and which cannot be saved, it having never had any real and permanent life of its own, but being like a cloud in the sky, that changes its form and disappears; while our real self is already safe and only awaits our recognition of its own divine state.

We find it stated in many books that we must sacrifice our self-will to God; and this has been unfortunately misinterpreted by many that there should be no will, and that one must abandon himself to the power of unknown influences such as may choose to take possession of him. Such a misunderstanding is detrimental in the highest degree, and would make us helpless instruments in the hands of the powers of darkness. The divine will is the greatest of all powers in the possession of man, and "to sacrifice the self-will to God" does not mean to sacrifice it to nothing. It means to cease to leave the power of will at the disposal of the falsehoods constituting the illusive self, and to employ it in the service of the power of truth. Thus by bringing the will with which we are endowed into harmony with the will of God, our power to will does not become extinct nor annihilated, but is lifted up higher and becomes itself divine and free from the domination of the illusive self. The divine will is divine love, and the love of God is the love of truth, the recognition of light, which destroys the love for the illusive self and its self-interests and selfish desires, which are the products of egotism and non-recognition of truth. There can be no annihilation of self-will by means of the self-will. The illusion of "self" must itself

disappear, and when this misconception has once been dissolved in the light of divine wisdom, then will its will and desires have also ceased to exist.

This love to God is not a sentimental attraction towards something objective, external, unknown, or imaginary; it is the self-recognition of the power of love, by itself and in everything, which can take place only after love (the will) has become free from the delusion of the so-called self.

The "I" is the great delusion which captures the mind, whether we refer it to the limited "lower self" or to some "higher self," which we limit in our imagination. The idea of self presupposes the existence of another. If I imagine that besides my true self, the truth, there is still another truth, I am then not realizing the one and the all. If I delude myself in believing that I am the segment of a circle, existing at its periphery, I do not realize my true universal nature. I can recognize my true nature as all in all only if I reside at the centre, from which I can perceive in every direction the all of my nature, wherein no sense of limitation and separation exists.

This disappearance of the one in the one, the limited in the infinite; this giving up of the illusion of limitation in the universal divine self-consciousness of the truth, is the meaning of the often-used and rarely-understood expression, "to die in the Christ"; and there is no other way of attaining this glorious resurrection except by the death of that which is illusive and false. There is nothing in man that can have any real knowledge of God, except God in him. *To really know is to be.* It is not that "Mr. Smith" or "Mrs. Brown" can truly know God; but if God recognizes His own true self in them, then will divine wisdom in them arise and become manifest, and there will be no more "Mr. Smith" or "Mrs. Brown," they are only external forms in which this manifestation takes place.

This self-recognition of the one and eternal truth in man is also testified to by *Gautama Buddha;* for, after having attained his interior illumination, he did not state that by his own personal cleverness he had obtained real knowledge of the causes of sorrow; but he said, "This noble truth concerning the origin of sorrow was not, O Bikkhus, among the doctrines handed down; but *there arose within me the eye* (the power to perceive it); *there arose the understanding; there arose the wisdom; there arose the light*" (*Dhamma-Kakka-Tattavatana-Sutta*).

Unsanctified man cannot sanctify himself; he can only desist from clinging to that which is an obstacle to his becoming sanctified by the power of divine grace, or the light acting in him. This power of

divine grace, which is in ourselves and everywhere, is the only means for salvation—not for the salvation of that illusion of "I," which constitutes at present our personal identity, and which cannot be saved—but for that salvation which takes place if man recognizes his own true divine nature, and thus becomes himself the reality.

Thus real "*practical occultism*" does not consist in the selfish acquisition of certain secrets of nature which may be used for the benefit of the personal self, but in *the art to die* to the darkness; so that the divine life and light may become manifest. It means that while the true lover of wisdom lives, still it is not he who truly lives, but the truth (the Christ) is living and manifested in him. This cannot be accomplished by the illusion of self, for ignorance cannot will ignorance, self cannot destroy self; but it may be accomplished by the practice of *Yoga*, which means the habitual recognition of the power of divine truth in oneself. The illusive self is an illusion, and therefore all of its apparent knowledge of truth, all of its virtues and vices are equally merely appearances. If we know divine wisdom in us, we need no other knowledge; if the truth recognizes itself in us, there will be an end to desire. All that can possibly be good or virtuous in a man is the manifestation of goodness and virtue in him.

It is surely an absurdity to offer selfish petitions to some external god, and, speaking from the personal point of view, to say, "O Lord, give *me* this or that!" Such a "prayer" is a manifestation of selfishness, and identical with asserting that we pretend to be something besides God, and that God is not the all in all. We should not ask anything for the benefit of what is false in ourselves, but let the falsehoods die in the light of the truth, so that the truth itself may become manifest.

Let then the "student of Occultism" cease to run after chimeras and fancies, and seek by becoming true to realize the nature of divine truth. Let him seek to facilitate the manifestation of truth in him, and increase its power by acting according to truth and doing his duty on all planes of existence. Let him not fear to act wrongly if he acts according to the dictates of the truth in him. He who acts according to his inmost conviction of truth is a saint; he who lives in fear is a fool. The highest wisdom is obedience to divine law, and from the death of egotism arises the true realization of the highest ideal, the self-knowledge of divine wisdom in man.

FRANZ HARTMANN.

ORACLES.

(Translated by Thomas Taylor.)

DIVINITY is never so much turned away from man, and never so much sends him novel paths, as when we make our ascent to the most divine of speculations, or works, in a confused or disordered manner, and as it adds, with unhallowed lips, or unbathed feet. For of those, who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are blind.

PROCL. IN PARMENID.

THINGS divine cannot be obtained by those whose intellectual eye is directed to body; but those only can arrive at possession of them, who, stript of their garments, hasten to the summit.

PROCL. IN CRAT.

THE oracles often give the victory to our own choice, and not the order alone of the mundane periods. As for instance, when they say, "On beholding yourself fear." And again, "Believe yourself above body, and you are." And still further, when they assert, "That our sorrows germinate in us voluntarily as the growth of the particular life which we lead."

THEOSOPHY

AND THE

HEBREW SCRIPTURES.

THE

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THEOSOPHY AND THE HEBREW SCRIPTURES.

[The T. P. S. has been requested by many of its subscribers to publish the following paper, and, having no dogmas to uphold, does so, without prejudice. The paper is of interest, showing as it does that the Theosophical Teachings may be found in the Scriptures accepted by the Christian Church as well as in the Sacred Writings of India and the Far East.]

ALTHOUGH representing the Church, I write the following, not so much from the point of view of a priest confined to the cut and dry letter which killeth, as from the standpoint of a prophet of the Lord, who sees the inner meaning of the letter, *viz.*, the spirit which maketh alive, and who discerneth the signs of the times—times, not only foreseen and provided for, but prepared by the occult power which brought about and controlled the revolution of Luther, and the reäction of the Jesuits in the sixteenth century. The object of that power was not the destruction, but the reformation, of that great body—said to have been founded by Jesus of Nazareth on S. Peter—the Roman Catholic Church. And here I may say, that if the Roman Catholic Church be the body of the historic Christ, then those of us who are outside its borders, but yet are men of good will towards God, who desire to do all the Divine will without exception or reservation, stand in relation to that Church, and the historic Christ, as the astral body (mentioned by Mr. Stead in his Christmas and New Year numbers of *Review of Reviews*' ghost stories), stands in relation to our physical body and to our spirit respectively. As our astral body was prior in time to our physical body, so were men of good will, as the peri-soul or astral body of the Church, prior to the Church, and now more extensive than the Church, more spiritual than the Church, and invisible to men not sufficiently spiritually minded to possess the faculty of seeing or recognizing them as the astral body of the Church, just as is our astral body in all these points in relation to our physical body. And as we cannot blame our physical body for being coarser, grosser, lower in the scale

of being, and more imperfect in relation to our spirit than our astral body is, so in like manner we cannot blame the Roman Catholic Church, Christ's body, for being coarser, grosser, lower in the scale of being, and more imperfect in relation to Christ's spirit than the astral body of Christ (men of good will) is; for it is the absolute necessity of any body to be thus, as long as it remains a body, and it is equally necessary for the astral body to be superior, and to be working for the purification, renovation, and perfecting of the physical body of which it is the archetype and pattern.

Each body has its own plane to work on, and its own duties to discharge towards the spirit; and in England nobly and successfully has the work been done by Protestants during the past three centuries, so that now the Roman Catholic Church in England is perhaps better than it was in the sixteenth century, but until the mystic meaning has been restored to its symbology and teaching, and all dogma has been discarded, it would be dangerous to allow it to regain its ancient position of power. But what can hinder it regaining its power so long as Protestants are disunited?—and they can only be united when they put away all dogma, and reject the literal for the mystic teaching of the Bible.

As the Protestants have nobly and successfully done Christ's work, as His astral body, so also the Roman Catholic Church has nobly and successfully done its work as the outermost body of Christ, for it has carried on His work, speaking, like Christ, in parable to the multitude, and putting before them a very high ideal to act up to, conserving with devoted care the letter of the Bible, sacrificing their lives rather than deliver it up to the Pagans, and causing a large army of monks to transcribe it before printing was invented, and showing by its Damiens and its Mannings its love towards humanity; but as Jesus of Nazareth, the historic Christ, was not the second Person of the Trinity, His power was not infinite so far as to over-ride the free will of men, and therefore, though His spirit may yet animate His body, the Roman Catholic Church, yet that Church is not therefore infallible, though in the main it teaches by symbol and parable the ancient mysteries, the inner meaning of which it has lost, or almost lost, and about the application of which it errs. The time is now at hand for the restoration of the inner meaning, just as it was formerly at hand for the restoration of piety and spirituality; and as the English Protestants were the instruments in the restoration of piety and spirituality, so now in the restoration of the inner and mystic meaning to the outer letter and symbols, the English Protestants are to be again the instru-

ments of the said restoration, and I believe the Unitarians, or more accurately Free Christians, will play a more prominent part in this restoration or reformation than any other Protestant Christian body. And it is not to be wondered at, in these days of clairvoyance and clair-audience, that the lost inner and mystic meaning of the letter of the Bible, and the symbols of the Church, should be restored, since the book was, says the Bible, to be closed and sealed only for a period, and the end of that period is at hand; besides, Christ said there is "nothing hidden that shall not be revealed." Then mystic meaning will unite Christian, Jew, and Pagan in one universal brotherhood free of dogma.

I take for our consideration the words, "We shall be like him"—words taken from 1 John iii. 2.

Three questions seem to suggest themselves: first, What is Christ? second, How did Christ become what He is? and third, How are we to arrive at the same stage of existence as Christ has arrived at? Now to understand the third question, we ought to know something about existence and its stages—and how are we to know about existence? If we go to the Bible we shall find many statements, the intention of which is spiritual and mystical, implying principles, processes, and states belonging to the soul, and these statements have been applied instead to persons, events, and things belonging to the body, by a self-interested and materializing priesthood, which, not content with crucifying Christ, must needs crucify His doctrine also, by preferring the letter which killeth to the spirit which maketh alive. And in consequence of this, much of what the Bible says about existence and the soul is hidden from view as effectually as if the Bible had never been published, for the Bible has been interpreted by materialists for materialists, and from the materialistic standpoint, whereas it was written by mystics for mystics, and from the mystical standpoint, the Bible itself repeatedly and emphatically declaring its real meaning to be interior, hidden, spiritual, and therefore neither literal, nor in the ordinary sense historical. The Bible urges the necessity of wisdom, knowledge, and understanding as a matter of first importance for all seeking to satisfy their highest needs and aspirations, while it sternly denounces those who are negligent in this matter. Moreover, in the margin of the revised version of Nehemiah (viii. 8) we read that the Jews read the book of the law with an *interpretation*, and gave the sense and caused them to understand the reading. All of which statements would be superfluous and devoid of meaning if the letter of the Bible represented its sense, and the meaning lay on the surface.

The Jews could not have done to the Christians whom they hated a more cruel thing than they did when they saw the Christians take their Jewish scriptures, and stood silent while the Christians read them literally instead of mystically. The Jews were most ingeniously clever in embodying the ancient mysteries about existence and the soul in the garb of history, just as some years ago Ignatius Donnelly's alleged cipher existed under the garb of Shakespeare's poetry, or just as John Bunyan in his *Pilgrim's Progress* and *Holy War* uses persons, things, and events only in order to illustrate spiritual verities.

The following instance at once exemplifies this usage and affords a distinct affirmation of the principle contended for. Translating the names as well as the narrative, Joshua xv. 15-19, reads thus: "And the heart, well disposed and sagacious (Caleb) said, Whoso shall smite the 'city' or system of the letter (Kirjath-sepher), and take it, to him will I give my daughter, the rending of the veil (Achsah) to wife. And God's good time (Othniel) took it, and received the rending of the veil for wife . . . ." (verse 19). And she brought him as dowry the "springs upper and nether" of the knowledges, spiritual and mental, which bring all blessings to their possessor. And thenceforth, the place was no more called the city of the letter, but the Word (Debir), in obvious token that not the letter, but the meaning veiled by the letter, and this alone, is held by the Bible to be the Word of God. Again we read (in Genesis) about Lot's wife turned into a pillar of salt for looking back towards Sodom, which mystically means that the soul of a man (Lot's wife) becomes a support of matter (salt-matter) when it looks towards the body (Sodom), instead of towards the spirit of the man to which it ought to give its support with the view of becoming one with it, and thus effecting the atonement within that man. That man has Christ in his heart—the Christ within, and he lives up to his highest ideal. Again, the story of Adam and Eve is mystically about energy and substance on one plane of interpretation; and Paul explicitly declares of certain narratives in Genesis (*e.g.*, Ishmael and Hagar), apparently historical, that "these things are an allegory," while by pronouncing as either "babes" or as "having a veil upon their hearts," those who accept them literally, he ascribes their conduct in so doing either to intellectual or moral deficiency, besides clearly implying that the "veil" with which Moses is said to have covered his face, after receiving the law, was no other than the veil of symbol and allegory in which he wrapped its expression. He also expressly admits that his teaching was of two kinds—one which he calls "wisdom," for the spiritually mature, and the other milk for the spiritu-

ally immature. And he positively affirms that "the letter kills, and the spirit alone has life."

Similarly with Jesus. Not only does He teach in parables, reserving the interpretation for His own private circle of initiates, and withholding even from these certain knowledges, on the ground that they were not yet sufficiently advanced in their perception of spiritual things to be able to receive them; but He frequently reminds His hearers that He is speaking with a mystical meaning and to an interior faculty, by exclaiming, "He that hath ears to hear let him hear"; by reproaching for their dulness of apprehension those whom He describes as "having eyes, but seeing not, and ears but hearing not," and vehemently charging the official guardians of religion with having taken away the key of knowledge, and neither entering in themselves nor suffering others to enter. He further directly affirms that His kingdom is not of this the outer sensible world, but of the world within man. All these utterances are intelligible only on the supposition of an interior and hidden sense in scripture, whose appeal is to an interior and spiritual faculty in man, and therefore to the soul as distinguished from the external reason. For were the meaning literal and superficial, no special gift of understanding would be requisite for its apprehension, and understanding is the rock on which Christ builds His Church, otherwise it is, if literally taken, Peter, and his successors the Popes, and the Roman theory logically necessarily follows, and all its dogmas, including eternal torments for the wicked, which scripture does not teach, but only that the state of punishment is eternal into which state the wicked go for a longer or shorter time. "These shall go into everlasting punishment," but not remain there.

The late Cardinal Newman relates in his *Apologia* how he had at one time been "carried away" by the idea suggested by the Holy Fathers, especially of the second century, of a system of doctrine concealed beneath the Christian symbology, and differing of course widely from that in vogue. It was also customary in corresponding cases in all ancient systems of religion and schools of philosophy to veil the ancient mysteries in mystical language and symbology, and why should the Jews alone prove the exception? Who can believe that Balaam's ass spoke, or that the patriarchs lived hundreds of years, or that the sun stood still for Joshua, or that the walls of Jericho fell flat by marching round them, or that the Red Sea stood like stone walls on each side of a passage to let Israel pass, or that God commanded Moses to institute bloody sacrifices, when Jeremiah said thus saith the Lord, the Lord commanded them not; or that any man was ever

born of a virgin? Who can believe these things except mystically? Having premised that the Bible is mystical and not literal, it will be evident that the fact of any doctrine being undiscoverable in the literal text is no proof that it is necessarily undiscoverable in the mystical sense of the scripture. I will now proceed without further delay in this part of the subject to give an imperfect, because a very brief and condensed account or summary of existence and its stages, or an outline thereof to some extent. All things are God, in virtue of their constituent principles; but all things are not God in the condition of God. That is to say, that while God is Being, Being is God only when in a state of perfection.

The limitation is due to creation. Creation represents and occurs by means of the projection—mystically called the fall—of the divine substance into conditions and limitations, and without such fall or projection creation could not be. For creation, which is manifestation, involves and implies degrees and opposites and contrasts. And occurring necessarily in time and space, and being conditioned by these, it is necessarily gradual. And whereas these limitations of what in itself is absolutely good are the cause of "evil," and arise through matter, matter is the cause of evil. But this is not to say that matter is itself evil. On the contrary, matter is the mode of manifestation of spirit, and spirit does not become evil by becoming manifest. The idea of a purely spiritual evil involves a contradiction of terms. In thus making spirit the one original being, and evil the result of the limitation of spirit, the Bible vindicates the logical superiority of its philosophy. Before the beginning of things there must be the potentiality of things. Things are not conceivable of as self-subsistent. Only the unlimited, undifferentiated and homogeneous can be also the eternal. And whatever fulfils this description is God. Hence, according to the Bible, God is the potentiality of all that has been, that is, and can be, and of God's energy and substance all things consist, or as the Bible states it, "In him we live and move and have our being; and of his fulness we have all received."

Now these two, energy and substance, are the two terms of the duality regarded by the Bible as subsisting in the unity of original being, and by virtue of which creation alone is possible. For the Bible recognizes creation, which is only manifestation, as occurring through generation—as when it speaks of "the generations of the heavens and of the earth" or worlds spiritual and material. And generation is not of one, but of twain, the two subsisting in the one, as the two sexes in one humanity. Energy and substance moreover are by their nature of

masculine and feminine potency respectively; *He* is the "Father," and *She* is the "Mother." But in themselves they are unmanifest, no matter what the plane of activity concerned, the visible or the invisible, and can be known only through their mutual product, expression, or, to use the Bible term, their "Word" or "Son"—not, however, Jesus of Nazareth, who was not that son, but the son of earthly parents just as any of us. Through this word or expression it is that what in itself is unmanifest, and therefore unknowable and unknown, becomes manifest, knowable and known; a truth mystically enunciated by Jesus of Nazareth—the typical man regenerate—in John iii. 3 and xiv. 6. And as this law holds good for every plane or sphere of being, unmanifest or manifest, it follows that every entity which is manifest is manifest through the evolution of its trinity. And these three—energy, substance, and their resultant expression or phenomenon—are not three entities but one entity.

Such and so simple is the explanation of the doctrine, which, representing a necessary and self-evident truth, the Church has exalted as an incomprehensible mystery, and the Agnostics, on the strength of the Church's presentation of it, have rejected off-hand as a monstrous absurdity, without taking the trouble to look deeper, forgetting that the best and most effectual way of fighting and destroying the priest is to explain him and his dogmas. The Mosaic synonyms for substance, whether in reference to the invisible "heavens" or the visible universe, are the "deep" and the "waters." In man it is called the woman and also "water," and implies the soul, this being the substance and "mother" of the real as distinguished from the apparent man. Hence the Church also as representing the soul collective of man, is called the "woman." And throughout the Bible, whenever Deity is exhibited as operating on behalf of any cosmic entity, be it the universe, a system, a planet, or an individual person, and whether for its physical generation, or spiritual regeneration, the process is always described as in some mode the moving of the spirit, or energy of God, upon the face of the waters, or substance of God; the resultant, which completes their trinity and accomplishes their manifestation, being according to the plane of activity concerned. Of the various planes of activity, the last and lowest, the physical, occurs through the coagulation, exteriorly, of the substance assigned for that plane—viz., the astral ether—in such wise that it becomes outermost matter. And this is occultly indicated in the saying, "by the gathering together, or coagulation of the waters, the dry land—earth or matter—appears"; though the same words are forthwith used in a different and more

obvious sense. And inasmuch as energy and substance are, whatever the plane, modes of Deity in operation, and Deity in operation is called Holy Spirit, all things consist of Holy Spirit.

The constitution of things is fourfold, and this fourfold existence constitutes what is called the "vehicle" in which Deity descends into manifestation, and is implied in the fourfold river of Eden, the four men in the ark of Noah, the fourfold car of Ezekiel, the four living creatures of Ezekiel and the Apocalypse, and the number and character of the gospels, the four elements also being sometimes implied. And in accordance with this manifold nature of existence the mystical scriptures have a manifold meaning and application. While fourfold as to composition, every cosmic entity—whether an individual or a universe—owes its elaboration to a sevenfold coöperation, that, viz., of the seven divine potencies who subsist in the original unity as the seven rays of the prism in light; and, like light, they find manifestation on their emergence from the prism constituted by the trinity, on the passage of Deity into activity, or procession of the Holy Ghost, of which they are the immediate differentiations. These are they who are represented in Genesis as saying "Let us make man in our image" after they had previously accomplished the earlier stages of his construction (viz., from the time when the most rarefied manifestation of God became denser, and from gaseous matter became solid, and from solid, in which the spirit was in a diffused condition, became individualized in plants, until from the lowest form of vegetable life it reached the highest, and then entered the lowest form of animal life, and from that ascended to the highest stage below man). And as each of the Divine spirits or potencies has a part to perform in the elaboration of man, and only when built up of them *all* is he made in the Divine image, the work of each spirit constitutes—whatever the actual period—a day or stage in his creation, and the whole work constitutes a week. It is from these spirits that the number seven originally derives its sanctity, and it is to these that reference is made in the Bible, whenever that number is used in describing the process of man's spiritual elaboration, under the name of Israel. They are at once the seven creative spirits of God, the seven judges of Israel, the seven angels of the churches, the seven golden candlesticks, the seven planets of the solar system repeated as octaves in a scale, and the seven great gods of the mythologies. And concerning them the sacred scriptures of antiquity, the basis of the Bible, in a ritual now miraculously but none the less orderly recovered—the method being the rare, but not unknown, one of intuitional or psychic recollection—discourse sub-

limely. Matter in any stage of its progress from the rarest to the densest of what is called inanimate matter is always *conscious*, being made up of living microbes so small that millions of them close together as possible could not be seen through the strongest microscope. The evolution of man took 300,000,000 years. This progressive elaboration of life goes on until that stage is reached at which Jesus of Nazareth has arrived, and thus is answered the second question.

Jesus of Nazareth needs no further incarnation in matter to perfect Him, and now we can answer our first question, What is Jesus of Nazareth, the historic Christ? He is the highest development of man, now absorbed in the great God as a single microbe is absorbed among millions of others in the smallest germ seen by a microscope—not that He loses His individuality in thus being one with God, for the fact of not losing His individuality is the precise reason why, though made of God's substance and possessing all the powers of that substance in some degree, He is yet not infinite but finite, and hence though animating His Church yet the Church is not therefore altogether infallible. We consist of nothing but microbes, and if we imagined each microbe in us to be a human being, not differing from ourselves except in one respect, viz., in a different individuality, we should then realize how Jesus of Nazareth, and all other similar Christs whether known to history or whether dying unknown, exist in God as gods, but not as the second person of the Highest Trinity, nor in any position not equally open to any man, who (and this answers the third question) exactly follows the discipline which Jesus of Nazareth underwent, viz., we must look to our soul which stands midway between the Divine spirit within us, which urges us to high and noble thoughts, words, and deeds, and absolute unselfishness, knowing in the words of Jesus "He that hateth his lower life shall save it" (his higher life). We must look, I say, to our soul which stands midway between our spirit and our body, which tends to drag the soul down, from the spirit to its own materiality, its sensual, low, grovelling, selfish and mortal nature.

When a man's soul favours the body and turns its back on the spirit, it has fallen, and that is the *fall* for that man, who then needs an atonement before he can be saved, and that atonement takes place by reversing the process so that the soul turns its back on the body, and unites with the spirit, becoming one with it, and by its power ruling over the body, and bringing it into subjection. He then is a Christ born of the Virgin Mary, viz., the soul, called *virgin* because *pure*, and Mary because *substance* as distinct from energy which conceives, and is called Holy Spirit. The atonement implies also the resurrection from

the fall in that man, or Christ, and so on with other dogmas of the Church. When thus mystically understood they are the truth, and the immaculate conception of the Blessed Virgin Mary and her assumption into heaven and other such dogmas are only false when applied exclusively to some particular person, and understood literally instead of mystically. Would we be like Christ? Let us then always live up to our highest ideal, and with this moral I conclude.

[Those who feel interested in the above sermon are advised to read Mr. Maitland's *The Bible's Own Account of Itself*, from which much in the above has been obtained. The *Perfect Way* and the *Secret Doctrine* are also recommended. These works may be had from the Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.

All interested in Home Reünion of all Protestants should circulate this among their friends.]

THE WORLD'S CRUCIFIED SAVIOURS.

(From the "New Californian," by permission of the author.)

LADIES AND GENTLEMEN: Theosophy, the present centennial effort to re-teach and reëstablish the Wisdom Religion upon the Earth, advances many teachings, broad, sweeping and comprehensive in their philosophic generalizations. One of these is Evolution, conceived of in so wide, deep and universal an aspect that that taught by modern science only describes a small arc of its infinite and perfect circle. Another is Karma, or that the law of Cause and Effect holds sway on every plane, physical, mental, moral, or spiritual, throughout the Universe. A third is Reïncarnation, or the eternal re-clothing of the inner, immutable, spiritual Essence in mutable, material form; and, in a more restricted sense, the repeated rebirth of the same human soul in successive bodies. A fourth is that all religions proceed from a common source; have their origin in an old, universal Wisdom Religion, to which we have referred. To offer a few proofs of the truth of this last-mentioned teaching this lecture is given to-night.

To understand how and why all religions arise from a common source a brief preliminary examination of the theosophic concept of evolution is necessary. This is that spirit, or consciousness, eternally descends into matter and as eternally reäscends out of it in grand cycles of evolutionary activity, known as Great Breaths. The proof of this is drawn from the fact that all existence on the material or phenomenal plane proceeds in cycles, or recurring periods of objective existence in material form, connected by subjective arcs, maintaining by this method the continuity of life unbroken. Thus in the heavens we see worlds in every stage of a material life cycle, from the nebulous, down through the fiery sun stage, into the cool habitable one such as obtains upon this earth at present; then dead and dissipating their vitality in the space about them, as in the case of the moon, or finally becoming so ethereal and tenuous that they can no longer be seen by physical means, as is said to have happened with one or two intra-Mercurial planets. As the process of the birth, growth and decay of continents is written in their geological strata, so is the objective life cycle of worlds thus written in the strata of the heavens making up the abysses of visible space about us.

If we descend from the cosmos to this world, the law of cyclic life is absolutely unbroken. We see it in the life and death of man; in the recurrence of night and day, and of the seasons; in everything. Then, as this material plane must be a reflection of the Absolute, and proceed out of the Causeless Cause, it logically follows that this universally imposed limitation to cycles is a law of the very Absolute unto itself, and as such must be imposed upon all its emanations.

But this almost infinite cycle, called the Great Breath, is composed of an almost equally infinite number of lesser cycles, just as the universal mind is the product of the sum of the minds or ideating entities in the Universe. So it must happen that within this great period there will always be found worlds in every stage of evolutionary activity. In our own system we have the sun and moon representing uninhabitable stages—at least for such beings as we are—while the Earth, and Venus and Mars, probably, are in a habitable stage but at differing arcs of the evolution of their humanities. Therefore, it follows that there are and have always been other humanities than ours, matured and perfected upon other and now dead planets. There are now upon the earth no two individuals at exactly the same stage of their intellectual, moral, and spiritual development, and the same divergence, only in greater degrees, marks the different humanities, for, as stated in the *Secret Doctrine*, every entity in the Universe either is, was, or prepares to

become a man. These Humanities, therefore, which have passed beyond our condition, have their egos at varying stages of attainment, and the later ones are enabled to interchain their intelligence with that of advanced earth egos. That is to say, that nature never proceeds by leaps nor breaks; that there is always possible that interblending and intercommunication between egos of different world periods which enables past humanities to teach those of worlds coming after them. Humanities are necessarily in the relation and correspond to the ordinary human family. Upon the accumulated wisdom and experience of the parents, the children have a lawful lien, and in like manner it is the duty of the parents and elder brothers of the race to teach and instruct it.

Therefore we hold that this Wisdom Religion which we are endeavouring to teach, comes from and is the heirloom of our humanity from a humanity which has passed through all these material stages, and which has transmitted to us as our heritage their knowledge thus acquired; and, further, that this Wisdom Religion, acquired directly from divine beings of those humanities, has been taught to ours in ancient times, when it was in the same comparative condition of innocence and ignorance as children of three or four years are compared to adults.

The religious instinct is innate and universal, for each ego at the beginning of its human experience has had impressed upon it this Primal Wisdom. Besides this, we retain a certain memory or reminiscence of a divine state which we have lost by our fall into matter. Previous to this our egos were in a happy, blissful but ignorant condition. The faint memory, the far-off reminiscence, of this state persists in us to-day, and lies, as I believe, at the bottom of every effort to attain to something purer, truer and higher than we now are. For this reason even the religion of a Bushman, of Africa, is to be respected. It is the highest to which he is capable of attaining, and represents in him the same aspiration voiced in the anthems of the grandest cathedrals of London or Rome. It expresses the desire of his soul to regain a lost spiritual condition, the memory of which still unconsciously haunts him.

One of the strongest evidences of all religions having this common origin is the myth and truth which is the subject of the lecture to-night—that of a Crucified Saviour. This is universal—far more so than Christianity will admit, or perhaps knows of. The Cross itself is the most ancient symbol existing. Its form, it may be, grew out of that of a man standing with extended arms. On the cosmic plane it is a symbol of the descent of spirit into matter; on the human, of

man's Higher Ego fallen and incarnated in a fleshly body. It has never been anything else but a symbol. There is not a particle of evidence to show that there has ever been a Saviour crucified, all these myths to the contrary, notwithstanding. The myth means and means only that the spirit of man has fallen and been crucified in matter, as I have pointed out, and not that any particular Saviour has suffered death in this manner.

In reference to this, it is a significant fact that Eusebius,* one of the early Christian Bishops, declares, upon the authority of the martyr, Polycarp, that it was accepted among all the early church Fathers that Jesus of Nazareth was never crucified, but on the contrary that he lived to be fifty years of age; and that his crucifixion meant, as it does in all these accounts, the symbolical crucifixion of his Higher Ego in bonds of flesh. But, though this is one, it is not the only key to the Saviour legends. In one sense, all our Higher Egos may be said to be crucified in the flesh, while the origin of these Saviour myths, or more properly legends, is either the voluntary descent and incarnation of high souls of former Humanities, or the equally voluntary relinquishment of glorious spiritual states won, by advanced souls of this Humanity, and who also reïncarnate at minor cycles or at times of its great spiritual debasement and consequent danger. To thus "save" humanity by restoring lost spiritual truths is the meaning which runs through all these myriad stories of crucified Saviours. It is the meaning certainly which the early Christians gave to the crucifixion of Christ. For if he were really crucified, it is a strange thing that contemporary history did not speak of it. Not only this, but Josephus was a bitter opponent of Herod and recorded all the wicked things that his kinsman by marriage ever did, and it is not reasonable that he would have omitted to mention in this connection such a remarkable occurrence as the massacre of infants which it is claimed Herod ordered. Why this omission was made will be apparent further on.

Proceeding, then, to the proper subject matter of the lecture, the myth and truth—for it is both myth and truth—of Crucified Saviours, I will now endeavour to show the universality and identity of all these ancient accounts as the common property of every nation or race.

There is no Christian teaching which has not been anticipated by other teachers long previous to the era of Christ. Especially does the story of a crucified Saviour appear in all histories or legends of great

* Irenæus.

religions. Of these* we have historical accounts, allusions, or legends, of Chrishna,† of India, 1200 years B.C.; Sakia,‡ of Hindustan, 600 years B.C.; Thammuz,§ of Syria, 1100 B.C.; Wittoba,‖ the Telingonese, 552 B.C.; Iao,¶ of Nepaul, 622 B.C.; Hesus,** of Great Britain, 834 B.C.; Quexalcote,†† of Mexico, 587 B.C.; Quirinus,‡‡ of Rome, 506 B.C.; Prometheus,§§ of Greece, 547 B.C.; Thulis,‖‖ of Egypt, 1700 B.C.; Indra, of Thibet,¶¶ 725 B.C.; Alcestos,*** of Greece, 600 B.C.; Atys,††† of Phrygia, 1170 B.C.; Crite,‡‡‡ of Chaldea, 1200 B.C.; Bali,§§§ of Orissa, 725 B.C.; Mithra,‖‖‖ of Persia, 600 B.C.; Salvahana, of Bermuda; Osirus, of Egypt; Horus, of Egypt; Odin, of Scandinavia; Zoroaster, of Persia; Baal, of Phœnicia; Taut, of Phœnicia; Bali, of Afghanistan; Xamolxis, of Thrace; Zoar, of the Bonzes; Adad, of Assyria; Deva Tat, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaites; Gentaut, of Mexico; with several others, of lesser note.

If the influence of these Saviours upon humanity be judged by their present following, it is interesting to note that Chrishna has 400,000,000 adherents; Christ, 200,000,000; Mahomet, 150,000,000; Confucius, 120,000,000; and Mithra, 50,000,000.

Their histories are strangely similar; too much so not to have been derived from a common source. Let us take as a type that of Chrishna.¶¶¶ It is said of him that his birth was foretold; that he was an incarnate God; his mother a virgin; that he had an adopted father who was a carpenter; that there was rejoicing on earth and in heaven at his birth; that his mother's name was Maia. He was born in an obscure situation on December 25th; was visited by wise men and shepherds who were led by a star; was warned by an angel of danger; that all children were ordered to be destroyed in order to include him; that his parents fled to Mathura. He had a forerunner [Bali-Rama]; was wise in childhood; was lost and searched for by his parents; had other brothers; retired to solitude; fasted; preached a noteworthy sermon; was entitled a Saviour, Redeemer, Shepherd, Lion of the tribe of Sakia; existed prior to birth; and on earth and in heaven at the same time; was both human and divine; did miracles, of which one of the first was to cure a leper;

* This list of Saviours is from the "World's Sixteen Crucified Saviours," by Kersey Graves, from which many of the authorities mentioned are quoted.

† The Hindu Pantheon. ‡ Progress of Religious Ideas. § Ctesias, quoted in Anacalepsis. ‖ Anacalepsis. ¶ Georgius. ** Anacalepsis. †† Mexican Antiquities. ‡‡ Higgins—Ana. §§ Seneca and Hesiod. ‖‖ Wilkison. ¶¶ Georgius. *** Anacalepsis. ††† Anacalepsis. ‡‡‡ Anacalepsis. §§§ Anacalepsis. ‖‖‖ Faber and Bryant.

¶¶¶ "Three Hundred and Forty-six Striking Analogies Between Christ and Chrishna," *Loc. Cit.*

healed all manner of diseases; raised the dead; read thoughts; detected and ejected devils; had apostles; reformed the existing religion; abolished law of lineal descent in priesthood; was poor; was conspired against; denounced riches; meek; unmarried and chaste; merciful; associated with sinners and was rebuked for it; befriended a widow; met a gentle woman at a well; submitted to injuries and insults; was a practical philanthropist; had a last supper; was crucified between two thieves; darkness supervened; descended to hell; was resurrected after three days and seen by many people. Again, of Quexalcote,* the Mexican Saviour, we are told, and mostly on good Christian authority, that he was born 300 years before Christ; of a spotless virgin; that he lived a life of humility and piety; retired to a wilderness and fasted forty days; was worshipped; crucified between two thieves; descended to hell and rose again the third day; rode on an ass; forgave sin, etc.

As it will be impossible in the short space of a lecture to note the similar important incidents in the life of each Saviour separately, I will merely note the incident and group under it all the Saviours of whom there is trustworthy evidence of that particular event having been recorded. Let us, then, as an appropriate beginning, take the prophecies concerning their Birth. Under this head we find that the coming to Earth of Chrishna, Chang-Ti, Osiris, Cadmus, Quirinus, Quexalcote and Mahomet, were all thus foretold, while prophecies of Saviours run through nearly all sacred writings. Thus the *Vedas*, the Chinese Sacred Books,† those of Egypt, Greece, Rome, Mexico, Arabia, Persia, etc., contains Messianic prophecies. Of those connected in some manner with a Serpent's Symbol, we have Osiris, spoken of as having bruised the Serpent's head after it had bitten his heel; Hercules is represented with his heel on a Serpent's head; Chrishna is both pictured and sculptured with his heel on a Serpent's head; Persia has the same legend to the effect that Ormuzd made the first two pure and that Ahriman took a Serpent form, in order to tempt them.

A miraculous Conception is recorded of Plato, who was said to be a son of Apollo; Zoroaster,‡ born of a Ray of Divine Wisdom; Mars and Vulcan, miraculously conceived by Juno; Quexalcote,§ of Suchiquetqual; Yu,‖ of a lily or a star; Appolonius,¶ of Proteus; Buddha, of Mahamaya; Chrishna, of Yasuva, by Narayana, and Jesus, of Mary, by the Holy Ghost.

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* Mexican Antiquities, Vol. VI. Codex Borgianus. Codex Vaticanus. † Martinus—"History of China." Halde—"History of China." ‡ Malcolm—"History of Persia." § Mexican Antiq. Codex Vaticanus. ‖ Tod—"History of the Rajahs." ¶ Philostratus.

Of Virgin Mothers* we have Yasoda, mother of Chrishna; Maia, of Sakia; Celestine, of Zulis; Chimalman, of Quexalcote; Semele, of Bacchus; Prudence, of Hercules; Alcmene, of Alcides; Shing-mon, of Yu; Mayence, of Hesus; and Mary, of Jesus.

Angels, Shepherds, Magi, etc., visited Confucius,† Chrishna,‡ Sakia,§ Mithra,‖ Pythagoras,¶ Zoroaster,** and Jesus.

The births of many were preceded by the appearance of a new star, and occurred upon December 25th, formerly the beginning of the New Year. Of those to whom this date is specifically assigned we have Bacchus, Adonis, Chrishna, Changti, Chris [of Chaldea], Mithra, Sakia, and Jao [of An. Britain], and Jesus.

Jesus is often poetically spoken of as the "Lamb" of God. Other nations have been equally poetical in the titles they have given their particular Saviour. Thus we find Chrishna spoken of as the Holy Lamb; Quexalcote, as the Ram of God; the Celts had their Heifer of God; and Egypt, its Bull of God.

Of Jesus and Chrishna it is recorded that they were born in caves, for the manger in which the birth of the former is declared to have occurred was hollowed out of a hill side.

Of infants threatened by hostile rulers, we have Chrishna, Osiris, Zoroaster, Alcides, Yu, Rama, Indra, Bacchus, Romulus, Salvahana, and Jesus, the two last being sons of carpenters. (World Builders?)

Theosophy affirms that there are seven keys to all these myths according as we read them in a human, terrestrial, cosmic, or other sense. To turn the astronomical key to the above, we find that Herod means the "Hero of the Skin," or Hercules, and that the Sun [Hercules] enters Gemini in May. Rachel equals Ramah, and Ramah means the Zodiac in both Indian and Chaldean astronomy. Rachel had Joseph and Benjamin; Gemini has two stars. He who runs may easily read.

Of those who descended into hell and were resurrected after three days, we have Quexalcote, Chrishna, Quirinus, Prometheus, Osiris, Atys, Mithra, Chris, and Jesus.

If we examine the Doctrines of these Saviours we shall find the same close parallelism, as bespeaks a common origin, and that "The Religion of Jesus Christ is neither new nor strange," as was asserted by Eusebius, and that St. Augustine was quite right in claiming that: "This in our day is the Christian Religion, not as having been unknown in former times, but as recently having received that name."

Among other kinds of resemblance we note that the doctrine of

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* Higgins—Anacalepsis. † Five Volumes. ‡ Ramayana. § New Covenant Religion. ‖ History of Persia. ¶ Progress of Religious Ideas. ** Aristotle and Pliny.

the Trinity was recognized in Brahmanism, Zoroastrianism, and the religions of Chaldea, China, Mexico, and Greece. Speaking of this doctrine of the Trinity, Bishop Powell declares: "I not only confess but I maintain such a similarity between the Trinity of Philo and that of John as bespeaks a common origin." The ceremony of the Eucharist was also observed by the Essenes, Persians, Pythagoreans and Gnostics, who used as elements bread and water. It also was recognized and taught by the Brahmans and Mexicans. St. Justin indignantly remarks of it: "And this very solemnity an evil spirit introduced into the mysteries of Mithra." The pious Faber also laments that: "The devil led the heathen to anticipate Christ in several things, as for example, the Eucharist." Baptism by Water, Fire, Air, or Spirit, was a portion of the sacred teachings of the Romans, Egyptians, Zoroastrians, Jews, Hindus, Greeks and Chaldeans.

Throughout all, and the golden thread which is the religion, or "rebinding" of them all, runs the teachings of Reïncarnation, Karma, and Universal Brotherhood. And it is needless to remark that all of them endeavoured to make this latter teaching practical. The Golden Rule is found in the mouths of all of them, as was to have been expected. Below are a few instances taken mostly from the teachings of their disciples:

"Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest."—Confucius, 500 B.C.

"We should conduct ourselves towards others as we would have them act towards us."—Aristotle, 385 B.C.

"Do not to your neighbour what you would take ill from him."—Pittacus, 650 B.C.

"Avoid doing what you would blame others for doing."—Thales, 464 B.C.

"Act towards others as you would desire them to act towards you."—Isocrates, 338 B.C.

"What you wish your neighbours to be to you such be you to them."—Sextus, 406 B.C.

"Do not to others what you would not like others do to you."—Hillel, 50 B.C.

Let us close by a few quotations which will show the real, inner agreement better than a host of external forms. For example, the Buddha declares: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes

from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule."

And Lao-Tse: "The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet with faith also. Virtue is faithful. Recompense injury with kindness."

And Manu: "By forgiveness of injuries the learned are purified."

And Kwhan-Yin: "Never will I seek nor receive private individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world."

And Philo, the Essenian: "It is our first duty to seek the kingdom of God and his righteousness."

While Socrates, voicing the Divine Wisdom left as the heirloom of Greece by Pythagoras, declares: "It is not permitted to return evil for evil."

Now all this mass of evidence has not been advanced by me in order to attack Christianity. That is the very farthest from my desire. It is simply brought forward to show the common origin of all religions, and so to add one more reason for the practice of Universal Brotherhood, the first step toward which is universal respect and toleration of each other's religious beliefs, and to show that there have been and will be many Christs. For each individual in humanity who evolves the Christ principle within, who thus raises himself above his race so that he is in a position to aid its spiritual advancement, becomes also a Christ.

JEROME A. ANDERSON, M.D., F.T.S.

PUBLIC SPEECHES

AT

THE SECOND ANNUAL CONVENTION

OF THE

EUROPEAN SECTION

OF THE

THEOSOPHICAL SOCIETY

AT

PRINCE'S HALL, PICCADILLY, FRIDAY EVENING, JULY 15, 1892,

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CONVENTION SPEECHES, 1892.

LADIES AND GENTLEMEN,—This is the concluding meeting of the Second Annual Convention of the European Section of the Theosophical Society, and it is thrown open to the public in order that we might have an opportunity of telling you, if we can, in an unmistakable way, some of our views about Theosophy, so that you will understand perhaps a little better than you did last year what Theosophy is and what we are about.

The proceedings this evening will consist of addresses by myself, by Mr. George R. S. Mead, General Secretary of the European Section, by Mr. Herbert Burrows, who is well known in this country, and by Mrs. Annie Besant, who is also, I think, well known. (Cheers.)

I will now very earnestly and respectfully ask you to give your attention to myself. As chairman of this meeting, as chairman of the Convention which has just closed, as the General Secretary of the American Section of the Theosophical Society, and as one of those who, with Colonel Olcott and Madame Blavatsky, founded the Theosophical Society seventeen years ago, I have been asked to speak to you a little about the Theosophical Society. Last year Colonel Olcott himself, as the President-Founder of the Society, addressed a similar meeting, but of course I will not say what he said, nor shall I go over the same ground.

Now the Theosophical Society was, as I said, founded seventeen years ago, in the city of New York, in America. When it was started, a stream of jokes in the newspapers, laughter, ridicule of every kind, greeted it and people thought, "This new thing, this new *fad*, in our *faddy* country, will soon expire." But you see that although many of those who joined us from the spiritualist body have disappeared from our ranks, we have still a few delegates to present to you to-night as

representing the Society. It is a Society which now extends all over the civilized world, and into many parts of what you are pleased to call the uncivilized world.

This Theosophical Society was started by Madame Blavatsky and Colonel Olcott, as I said; and she and he worked together in it with some of us unflinchingly, she as much as he. Her life on this earth has been ended. But Colonel Olcott is still living, and working for the Society in India. To him we must give the greatest credit, for he has worked against all sorts of opposition, both within and without the Society; and without him as a bold and fearless pioneer we should not have reached the influence which we have now attained. So we have all been giving him credit to-day, and we wish you to remember him. Whether you belong to our Society or not, or whether you believe as we do or not, all present must approve a fearless man. (Cheers.)

The Theosophical Society has three objects. Those objects are: first, to found the nucleus of a universal brotherhood of humanity without distinction of race, creed, class, sex, colour, or previous condition. This is our first and our most important object; this is our only creed. It admits belief in any particular creed. It does not say you must give up this, that, or the other—except what is bad and immoral. It asks you only to accept the idea that universal brotherhood is a thing we should strive for. And, in order to give support to that hitherto Utopian idea, it has two other objects; one of which is to study, investigate, look into, the philosophies and religions of the past, for that includes the present, because our philosophy and our religion have grown out of the past, it is but a counterfeit presentment of what the ancients knew and taught, and you have nothing of your own that is particularly new. To-day, as of old, in the time of Solomon, it is true that there is nothing new in this world under the sun. We thought that the second object was important, because, while we are looking into the religions and philosophies of the past and present we shall perhaps discover the one truth which must underlie all systems of religion and philosophy. We have come to believe that all systems of religion, Buddhism, Brâhmanism, Confucianism, what you call Christianity, all rest on one basis, all flow from one old school. And if we can cut away the husks, the crusts, about this central truth, we shall at last have arrived at the truth about it. The only revelation which is possible is the revelation which comes to man by his own experience, by his own effort, by his own suffering. He learns in no other way, and all the revealed books of the past are revelations from the human heart and soul to itself.

Our third object, to support these other two, because we are living in the world surrounded by phenomena, is to investigate the psychical laws that govern man and nature. With these three objects we have covered the whole field. By the first we embrace progress in social life. If it were attained and made real it would cure all the evils that legislation vainly attempts to cope with, and which legislation hitherto has failed in any way to cure. The last one, the investigation of psychical laws of man and nature, you may say has not been pursued by us. But we think it has been pursued by us in the proper way. We have in London and in America what people call the Psychical Research Society, which engages itself with what it grandly calls investigation into psychical phenomena, consisting, as far as my experience goes, in recording a number of dreams, visions, apparitions and thoughts, in the mass not so large as we have had before; but they give no explanation. We have discovered in the investigation of the ancient philosophies that they have thought out all the psychological laws of nature, and have given a system of philosophy which is scientific and explains them all. Some have been investigating this system of philosophy, so that when we come to look at the things about us we may be able to explain them without going to the trouble of making a lot of books recording these things without any explanation. We are, therefore, pursuing the last object in the proper way. Then we are prepared to show that we have discovered in this and other countries that certain faculties are coming out which are of a dangerous character. Psychical characteristics are showing themselves more than ever before. In my country I know (I have had it brought to my attention in print as well as by words) that men and women are striving to exercise the powers which are indicated by what you call telepathy and hypnotism, for selfish purposes and for nothing else. Theosophy teaches us that it is a dangerous thing to go into phenomena of this character unless you have first prepared the ground by showing men why they should be moral, why they should not practise these things for selfish purposes. For we consider that those who practise telepathy, hypnotism, and the like, for their own selfish ends, are just as immoral as the dynamiter or the burglar. We think you have no right to burglarize the mind of another; and we know many men and women in this city and in other cities who would break open the minds of their fellows to discover secrets for their own profit.

The Theosophical Society has been investigating these three objects in a philosophical and scientific manner, and all we ask of any one who wishes to join us is that he should believe and attempt to

practise "Universal Brotherhood," so that we may begin to form the nucleus around which the real brotherhood may at last accumulate itself.

I have said that the Theosophical Society extends all over the world. I have seen it in India, America, and this country. It is in Africa, it is in New Zealand, it is in the Isles of Europe about the various seas. It is all over India, and is connected there not only with bodies which are visible, but with bodies of men who keep themselves unknown. It is connected there with societies counting thousands upon thousands of men in their ranks, and they are all devoted to high purposes. They are not the heathen you think they are, but worshippers of a single God or spirit, and, as St. Paul has said to you, "an unknown God." That is the Christian God, for the Christian *Bible* says you cannot discover or find out God. If you cannot discover or find Him out you cannot describe Him, or give Him attributes. And the poor heathen says, "We cannot discover Him, or find Him, but we attempt to follow a high ideal"; and they are not the miserable heathen you think them.

This Society then embraces Europe, Asia, Africa, and America—and this has been done in seventeen years. Do you consider that we have been snuffed out or that we have failed? I think not. We have succeeded against opposition such as no Society in this century has succeeded against. The press and the pulpit have attacked us without reason, have libelled us, and told lies about us. But we forgive them because we are weak human beings as they are, and we know the right will prevail; that is, justice will prevail; and we have enormous confidence that this Theosophical movement will be the greatest movement of this or any other century, small as it seems to-day and weak as we appear to you to be. (Cheers.)

The Theosophical Society is without a creed, but any society devoting itself to a definite object must at last accumulate within its ranks a number of members who all think more or less alike; and that is just what has happened in the Theosophical Society. A great many of us, the majority I will frankly say, think about alike, but not because we have forced belief into each other. We have come together and said to each other, "Here are these ideas," and it has resulted in the majority having come to one conclusion. But the Society is always free and open. It has no dogmas. The doctrines we have put principally forward among a great many others for investigation cover everything; we are so presumptuous as to say that Theosophy is large enough to cover all Science and all Religion, to make indeed Science

religious, and Religion scientific (cheers)—but among all these doctrines we think there is a truth of the highest importance to humanity, because sorrow prevails everywhere, and we are attempting by our Society's work to find a cure for sorrow. We think that evils will never be cured by legislation. You have been legislating all these long years and have not succeeded. We have still our strikes, our sorrows, our poverty. We began without anything against us in America, and to-day there is the same thing there as here. As one of our great investigators of criminal records says, crime in America is worse than in England in proportion. With all your legislation here is the same evil, and so we bring principally forward three doctrines which we think of the highest importance.

The first is Justice; we call it Karma; you can call it Justice, but the old Sanskrit word is Karma. It is that you will reap the result of what you do. If you do good you will get good; if you do evil you will get evil. But it is said that man does not get his deserts in many cases. That is true under the old theory. But the next step is that we bring forward out of Christianity, Buddhism, Brâhmanism, that doctrine under which it becomes true, and that is Reïncarnation. This means we are all spiritually immortal beings, and in order to receive our deserts we must all come to the place where we have done the good or the evil, so that to-day you have come to this life from some other life. If you have been good you are happy, if you have been evil you are unhappy, just because you lived in a corresponding way in that life. And if you are not caught up within this life you will be caught up within the next one which is coming. For after you die you have a slight period of rest, and then return to this civilization which you have made, and for which you are responsible, and for which you will suffer if its evils are not eliminated.

And the next doctrine is that all these spiritual beings in these bodies are united together in fact, not in theory; that you are all made of one substance; that our souls vibrate together, feel for each other, suffer for each other, and enjoy for each other; so that in far China people are suffering for the evils of people in London, and people in London are suffering for the evils of people in China, and in New York the same. We are all bound together with a bond we cannot break, and that is the essential unity of the human family, it is the basis of the universal brotherhood.

We bring these three doctrines prominently forward because ethics must have a basis not in fear, not in command, not in statute laws, but in the man himself. And when he knows that he is united with every-

one else, and is responsible for the progress of his brother, he will then come to act according to right ethics. And until he so believes he will not, and our sorrows will increase and revolutions will come on, blood will be shed, and you will only rise then out of the ruins of that civilization which you hoped to make the grandest that the world has ever seen.

We hope that the day will soon come when these doctrines will be believed and practised, which this movement, called the Theosophical movement, has thus brought prominently forward. (Cheers.)

The limit of my time having been reached, I have to call the next speaker, to whom you will please give your kind attention, Mr. George R. S. Mead.

Mr. G. R. S. Mead then addressed the meeting.

Mr. Chairman, Fellow Theosophists, Ladies and Gentlemen,—My task to-night is to refer very briefly to the work of the past year in the European Section of the Theosophical Society, and only in that one Section, as it would be too long now to trespass on the work of the American and Indian Sections as well.

The first point of interest I have to tell you is this. As those of you will remember who were present on a similar occasion last year we then passed a resolution in honour of our leader who had just left us. We resolved that we should start a fund for the publication of such translations as would unite the East with the West in the manner that she, Madame Blavatsky, had laboured to unite the Occident with the Orient. For this purpose a fund has been raised throughout the Theosophical Society, and we are in treaty for the publication of translations of books which have not yet been brought to the notice of the English-reading public. We are trying to procure a translation of one of the most important divisions of the Buddhist Scriptures. It is called the *Abhidharma*, and deals with the religio-philosophy and psychology (in the right sense of the word) of Buddha.

We are also trying to procure the translation of the *Vishuddhi Mârga*, or "Path of Purity," a compendium, spoken of most highly, which they say contains valuable information, belonging to the same philosophy or religion, or whatever you may call Buddhism. These we hope to begin with, and so start a series—if I may venture to predict—a series of sacred books of the East, under the auspices of the Theosophical Society, translated by our own members, and by men who believe in the books they translate. (Cheers.)

In order to commemorate the memory of our guide and friend, one of our members, a distinguished sculptor in Sweden, well known on

the Continent for the beauty of his work, offered to present the Society here with a casket for the ashes of the body of H. P. Blavatsky. To-day the casket arrived among us; and the gift is of most beautiful construction. It was designed from a sketch by one of our members here, an artist of great merit, Mr. Machell, and it has been executed by Herr Sven Bengtsson of Lund, in Sweden. It is in the shape of a dâgoba (a dome-shaped reliquary building common to Buddhist countries) and at the four corners there are smaller dâgobas. At the top of this dome-shaped building there is a lotus flower, enshrining a heart, and from the heart comes a flame of fire. It must not be supposed, however, that there will ever be any tendency in the Theosophical Society towards anything approaching relic worship. In the East it is the custom after the cremation of the body of the dead to scatter the ashes to the winds, and perhaps it would have been as well to have so scattered the ashes in the present case. But in this country it is not the custom to do so, and as we could not well decide in the hurry of the moment, it was passed over. But I am confident, speaking in the names of all our members present, I may assure the public that they will find it very difficult indeed to ever bring any such accusation against any member of the Theosophical Society as that of relic worship. In this case it is honour paid to the dead, and no more. (Cheers.)

I now pass on to give you in a few words an idea of the work that has been done. Our lodge meetings (to which we invite strangers) in Europe have amounted to the respectable number of about 1,000; and we have had here, and on the Continent, public lectures numbering between 200 and 300. But perhaps the most remarkable fact is the enormous amount of literature we have turned out. We have three magazines in English, one in Swedish, one in French, two in German, one in Dutch, and one in Spanish—not a bad record for a Society numbering so few members as ourselves. As to books and papers, we have turned out 156 books and pamphlets; there are eleven in the press; translations of twelve books are ready to be published; and eighteen are in hand—this in one year. We have also established in London a printing press of our own, at which we employ about twelve hands; and I do not think you will be able to say that we are unpractical or unbusinesslike in this. There is an idea among the public that Theosophists—or rather the members of the Theosophical Society—are mystic dreamers. But instead of that as a practical fact you will always find we have too much to do instead of too little. The press we have established differs from presses in Europe; that is to say, we have imported one of the best machines we can procure from

America, and America is, I believe, admitted to be foremost in machinery. Moreover, we try to be ahead of the times in employing women labour in printing. (Cheers.) They say we have the pick of the women compositors in London. (Cheers.)

We have also a long record of articles and letters written by our members to the press, some 2,500 at least; which is one way we have of trying to bring our ideas before the public. I do not say that it is altogether an efficacious way, because in a Society like our own, dealing with difficult subjects, our members are often filled with over-zeal rather than with discretion, but still it does remove some misconception and brings our ideas forward before the public.

Perhaps you will be interested to hear that not only in Great Britain is Theosophy making great strides, but also on the Continent. For instance, in Sweden, in Norway, in Finland and Denmark, there is such enthusiasm among our members that lately a scheme has been started of a somewhat novel character. I mention this only to show you how Theosophists are trying to be without distinction of class or caste. We have all heard of people going about to different watering places with packs of wares on their backs. In this case the wares are Theosophical literature, and the *colporteur* goes about and lectures on the nature of the literature he has to sell. But in this case instead of the lecturer being an ordinary bagman, it is a distinguished baron who has undertaken the task. If Theosophy brings about such changes of opinion in ordinary conventionality in a place like Sweden, where people think so highly of titles, I think we have here a good instance that shows there is something in Theosophy that has a distinct, practical bearing on our actions in ordinary life. (Cheers.)

In France we have established a strong centre, and our work has been noticed by many people of talent and worth. Our movement there is now on a sound footing, on a firm basis. For instance, the distinguished orientalist Émile Burnouf is giving us his assistance in our endeavour to bring before the public in a generally understandable way the leading ideas of the East.

We do not suppose that the public will understand the technical books; but we think many of the books on ethics are books containing ideas, ideas of the first importance, that ought to be known by the Western world; and many of us consider that just as when Rome conquered Greece, and Greece in its turn conquered her Roman victors by the power of her philosophy, and as the Renäissance, and following it the Reformation, arose in Europe by the philosophers and their treasures being driven out of Byzantium and taking refuge in Western

Europe, so to-day the union of the thought of the East and West will bring about enormous changes of thought and opinion, and will be an encouragement for greater effort than at present we dream of. (Cheers.)

Now in drawing my remarks to a conclusion I would refer to a fact that is probably in the minds of most of you. In the autumn of last year our friend Annie Besant, in making her farewell address at the Hall of Science, ventured a statement that seemed to those who knew anything about it to be very simple. She was speaking about Madame Blavatsky, and about the many attacks that had been made upon her character; especially that she was accused of fabricating letters, and saying they had come from those she called her Masters. Mrs. Besant said that since H. P. Blavatsky's death she had received letters from the same individuals, and therefore that it was impossible for Madame Blavatsky to have forged such letters. Instead of people taking these statements as they were made, the most absurd misstatements arose throughout the press, not only of this country, but of the whole world. These misstatements were repeated and amplified, and a controversy arose as to Theosophy. In the *Daily Chronicle*, as you know, for upwards of five weeks this controversy was continued, as many as from two to six columns a day being inserted. Of course only a few of the letters that were written were worth reading; the majority of them showed to anyone who had studied the subject that those who were putting forward their peculiar views and criticizing the matter had no real knowledge of the subject. But it did one good—it brought to the notice of people far and wide all over the world that there was such a thing as Theosophy, and that there was a Society called the Theosophical Society. The consequence was that a large amount of enquiry has been made concerning the Society.

In the past year Theosophy has been spoken of in the palace and in the workhouse. Colonel Olcott, the President-Founder, on a recent visit here, had the honour of an interview with the King of Sweden, who is greatly interested in many of the subjects that the Theosophical Society is interested in. One of our papers, a simple pamphlet, one that can be easily understood, was read in one of our large East-end workhouses to an appreciative audience. These facts prove that Theosophy is suited to all classes of society.

Moreover, we can see by the opinions expressed against us that there must be a great force and strength in our opinions, and also that there is hope that when we are better understood a great many more will be our friends than at present are so. On the one hand we find, for instance, a distinguished member of the Society of Jesus, while

admitting the actuality of such things as psychical phenomena, while admitting phenomena spoken of in connection with the early days of this Society, while admitting that the philosophy we discuss and put forward is one that meets the wants of the times, and is a great attraction to the mind of the nineteenth century, nevertheless assigning our efforts to the "enemy" because this particular phase of Theosophy does not come through the channel of the Roman Catholic Church. On the other hand, we have a prominent minister of the Congregationalist body inviting us to discuss Theosophy in his church, and recommending his congregation earnestly to study the matter. You here see the difference of opinion; we can see from this also that Theosophy appeals to many minds, and that condemnation from one side does not mean that it should be condemned by all. Privately, also, we know of ministers of the church who have joined our ranks, and also of those high in the church who attend our lectures, and are in communication with our members. And we know of men distinguished in science, art, and literature, who take the greatest interest in our movement, although they are not identified with it as members; nor do we wish to force them to become members of the Theosophical Society. Of course we are pleased to receive into our ranks any one, but naturally we would sooner have those who are in earnest about the matter. What we want is a body of men and women who will throw their thought out into the world to leaven the thought of the age, not in the way we think the thoughts ourselves, but in the direction which will help on the world, and make us all better men and women and more hopeful of the future that lies before us. (Cheers.)

The CHAIRMAN: As representing the French, and also the German Theosophists, Count Leiningen, one of our members, will now address you for a few minutes in French upon the subject of Theosophy.

Count Leiningen then addressed the meeting in French.

LADIES AND GENTLEMEN,—My colleague and brother, Mr. Mead, has just given you an account of the activity and success of the T. S. during the last year.

As a contrast to this external presentment of the Society I want—as far as the limited time allows—to say something of the inner essence of Theosophy, of the true goal of mysticism and Theosophy, and of the inward work of the Theosophist to reach that goal.

Through the history of all nations and of all times runs—like a red thread through a dark texture—occult knowledge and mystic traditions, and when other philosophical systems and sciences appear and vanish in rapid succession, occult teachings appear again and again. But it

seems that we ask in vain for the real result of this teaching. We find no tangible effect in the culture which would justify such assiduous study, so many sacrifices, and the relinquishment of all that the world holds desirable. In consequence of this the question forces itself upon us, What is really the good of mysticism? and, although we know the external effects of the T. S., to what does the Theosophist aspire?

Now it is rather difficult to give a true idea of the nature of this goal of mysticism, and of the way and means to attain it before the student himself has, to a certain degree, found this way. This may seem to be paradoxical, as, for instance, it would be rather difficult for an inhabitant of Holland, who had never been out of his own country, to form for himself a true and perfect idea of the Alps, although they may have been described to him at length, but the moment he sees them he attains a knowledge which years of study would never have given. The goal of mysticism and Theosophy, which is identical with the true destiny of humanity, consists in the awakening of the inner spiritual man, of the divine spark and image of God, which in Sanskrit is called Âtmâ. To explain what is meant by this, I must mention that recent experiments in psychology have shown that our internal personality, that which says "I" in us, and shows itself externally by will, character and remembrance, cannot be our real, eternal, divine essence, for our personality, our external "I" is accessible to strange influences, can at will be transformed, or even wholly exchanged, and, just for this reason, cannot be unchangeable, eternal and divine. This is rather the external expression, the effect of the principle which slumbers in us, or of the divine essence or force which lies deeper in the consciousness. It must be resuscitated, and to do this, to become conscious of and to kindle the divine spark, glowing deep in our interior, into the blazing flame which devours all the lower elements of man until the whole being becomes spiritually regenerated and assimilated to the essence of God Himself, this, I say, is the true goal of the mystic and Theosophist.

Now, to show briefly the way to this goal and the means to attain it, I will give the four chief conditions which are named by the sacred book of the Indians, the *Kaivalyanavanita*. The first is the knowledge or true discrimination between the eternal and temporal, that is to say, the knowledge of everything that is included in the terms past, present and future.

The second is the renunciation of the enjoyment of any of the fruits of our actions in this or any other life, and of anything otherwise desirable in the world, for, by the perfect knowledge of the first condi-

tion, all this has become quite valueless to us; we must do our duty from no egotistical motive, not to become rich or famous, not for any hope of a heaven, or for any fear of a hell, but only because it *is* our duty, because our Karma has assigned us this place and this work, and because we are ourselves a part of the great wheel of the universe.

The third condition is the acquirement of the six qualifications which consist especially in obtaining the complete mastery over ourselves, not only over our external motions, but also over our imaginations.

The fourth point is the striving for the liberation of all aspirations of the soul. We must always feel the burning longing for the awakening of the inner spiritual life, and always have an immovable faith in our divine essence. It is not said in vain that "faith moves mountains," it is an invincible power, and a confidence in our forces makes them irresistible.

We do not strive to attain any magic powers, but aim at the perfection and spiritualization of the mystic regeneration of man, and to this end we must focus all our forces. All contradiction, all vanity, all ambition, and all selfishness must be eliminated and melted in the fire of the one pure, spiritual, divine love.

And when we are in doubt, when our sight is darkened, when we do not know how to act for the best, if we only ask ourselves how He, who said, "I am the way, the truth and the life," would have acted, then we would be sure not to miss the path to take in order to gain the goal of all true mystics and Theosophists; if we only do this a new and golden age would soon arise, true culture and civilization would advance, and all social miseries would vanish.

The CHAIRMAN: Now will you give your attention to Herebrt Burrows, who will announce his own subject. (Cheers.)

Herbert Burrows then addressed the meeting.

MR. CHAIRMAN AND FRIENDS,—Last May twelvemonths our honoured teacher and friend, H. P. Blavatsky, closed one stage of her life, and there are those on this platform who caught her last look and heard her last words. When that sad office was over, that faithful band, few in number, knew what they would have to encounter in their Theosophical propaganda in this England of ours. They knew they would have to face the calumny which had not spared Madame Blavatsky during her life. They knew that for the time being they would have to submit to the gibes and jeers of those who could not look beneath this outer veil which we call matter. They knew they would have to face the laughter of those individuals who scorn any-

thing which approaches to a lofty ideal of human life; and looking at all this from a human point of view, one could not have wondered if these men and women had thought that for the time being Theosophy was under a cloud. In fact, it was so prophesied in the press, and the opinion which ran through the papers for a few weeks after Madame Blavatsky's death was that this Society of ours was founded on fraud, and would end in folly. But if ever there has been a prophecy which was falsified by events it was that prophecy with regard to the future of the Theosophical Society. (Cheers.) A year ago we held our first Convention of the European Section of the Society, and, as some of you will remember, we also held a meeting almost as large as this at the Portman Rooms. But public interest in Theosophy was not then so much excited as it was a few months afterwards, when that event took place to which Mr. Mead referred in his address—the absorbing public attention which followed that simple announcement by Annie Besant at the Hall of Science. You remember that one of the great London dailies, the *Daily Chronicle*, thought it well to open its pages to the subject, not for two or three days only, but for five consecutive weeks, many of its columns being taken up every day with arguments for and against Theosophy; and from that time forward our Theosophical propaganda has increased, not only here but all over the continent of Europe and in other parts of the world. As a student of human nature, I say that this goes far to prove that our Theosophical Society and propaganda and Theosophy itself were not quite what our opponents declared they were in their attacks on us after H. P. Blavatsky's death. For every sociologist knows that any movement that has been founded simply on fraud falls to the ground in a very short time.

Not one of you in this room who knows Annie Besant and myself (and I put it egotistically for the time being, because, through past circumstances, through no credit of our own, we are better known to you than some others on this platform) would dare to get up in this or any other meeting of Englishmen and women and accuse us of conscious fraud. (Cheers.) You may say we are foolish, you may say we are deceived, I put that on one side for a moment, because that is simply a matter of personal opinion. But I put it to you that in the lectures and addresses which you have heard during these past months from us and from other members of our Society, there has been set before you an ideal of ethics which you can hardly find equalled in any other system of religion, philosophy, or science which is before the world at the present time. It is with this system of ethics as it touches the social life that I have to deal, and whether or not you agree with the

particular way in which that system works itself out, I think I may fairly ask you to say that principles and ideas which have for their object the highest moral welfare of humanity are worthy of a patient hearing and a candid examination by rational men and women. (Cheers.)

There are Theosophists in this hall to-night who have travelled from many lands to our Theosophical Convention which we have been holding during the last two days, and of which this is the closing meeting; and they have come because they are swayed by one common idea, and that idea is expressed in its widest sense in the first object of the Theosophical Society, which was put to you by our chairman in his opening address; that is, the endeavour to found the nucleus of a universal brotherhood of humanity without distinction of race, sex, creed, caste or colour. All Theosophists—mystic dreamers as some of you suppose us to be—would be the first to acknowledge that it is not enough simply to put such an ideal before the world without doing something to bring it to a practical issue. And it is with regard to that practical issue, and the way Theosophists would treat our present civilization—or so-called civilization—that I wish to speak to you. I say so-called civilization because those of you who have known me for some time (and the course of my thought has not altered since I became a Theosophist) know that when I thus speak of civilization I mean that a great deal of it is little more than civilized barbarism, and that unless something is done in this age to improve and transform that civilized barbarism, the last state of Europe will be worse than the first. (Cheers.)

If you have read our pamphlets and other writings you know that the fundamental conception of Theosophy is this; that men and women are thinking intelligent entities; that they are not simply the body, but that the real spiritual human being passes into and uses the body as an instrument by which to bring about and perfect certain results, on what is called the material realm or plane. And in close connection with that idea is the other great tenet of Theosophy: that the most powerful thing in the universe is thought; that the whole of this physical material realm is but the outward manifestation, and that the real universe lies hidden in the more potent realm of thought. And so we look on the worse aspects of this civilization of ours, this civilized barbarism, as concrete bad thought. Always in the world there are two currents of thought going on, one on the right side and one on the wrong side, and what is really the problem of evil is the struggle between those two currents for the mastery. Now unfortunately one of

the traits of this thought in human nature as at present expressed in our civilization is the trait of selfishness. If one of you were asked to describe the cardinal sin of our nineteenth-century life, you would probably say that that cardinal sin is the sin of selfishness. And that is the one great sin against which Theosophy strikes, and it hopes to strike against it in two ways: first by the hidden power of thought on its own plane, and then by that power of thought translated into the concrete acts of life. And it is the Theosophical ideas as to these concrete acts of daily human life, which may be roughly classed into selfish and unselfish, that I would put before you.

I know it has been said during the last year or two that everybody who takes up Theosophical ideas shuts himself, or herself, off from the active propaganda of every-day life. That is not true. It is true that in certain cases those who feel that they have a call, as it were (to use a phrase very familiar to our English ears), to what they believe to be a higher and more effective propaganda, have devoted themselves mainly to that instead of the ordinary social work, which a number of people can do equally as well. We believe in such a thing as the specialization of function. We do not believe it is possible for all men and women to do everything equally well; and we believe it is a good thing when men and women have found out what they can best do. And so some Theosophists think that the best thing to do is chiefly so to wield that power of thought in the way of public ethical teaching as to influence for good the general thought of mankind. But this specialization of function also leads a number of Theosophists to interest themselves, and rightly so, in the social problems of the age. These social problems are to them, as to many outside their ranks, simply crystallization of thought; but much of that thought has become selfishly active, and the consequence is that in many respects its result is a hideous travesty of what it really ought to be. I do not think that any true brotherly men and women would, if they had the power, make such a civilization as this for themselves. Wherever we look, in the literary, in the artistic, in the scientific, in the religious, in the social worlds, there is growing up a most profound dissatisfaction with our nineteenth century life—a dissatisfaction which is based on high and moral grounds. And those grounds are that in a vast number of cases the outward material conditions help to make virtue difficult and vice easy, help to repress the good in man and develop the evil, and that it is the bounden duty of all lovers of the race to strive their utmost for the general improvement and true evolution of all. (Cheers.)

Those of us who believe in social legislation all admit that it should

be so directed as to give to those who need and deserve, the chance of obtaining better physical conditions. Theosophy says with everybody else that these things should be; but the best men and women of the day know that these are the least part of real human life, and that in struggling for them they should be looked on, not as the end, but as adjuncts to the real end, that real end being the mental, moral and spiritual improvement of mankind. (Cheers.) That improvement as a possibility in human evolution lies at the root of the dissatisfaction of which I have spoken, and to this inner development all the ethics of Theosophy are directed.

Taking then this great basic Theosophic principle of the brotherhood of the race, that brotherhood depending on the spiritual unity of man, the Theosophist is impelled by his Theosophy to do something more than hold it up as a far-off ideal to be attained countless ages hence; he is bound to act it out in his own life and to translate it now and here into the social, the civic, the national life of the country at large. If he believes that a certain general course of outward evolution is necessary for his own development as a real human being, he is bound to help others to attain that development, not necessarily in precisely the same exact way, because that would be practical automatism, but certainly on the same broad general lines. Justice and brotherhood to him are no mere phrases, but real living truths whose outward expression should make up the sum total of the relations of human beings with each other. (Cheers.)

Obviously, in a world-wide Society which exacts no pledges from its members but the single one of working for universal brotherhood, there can be no fixed rule as to the exact way in which that pledge should be fulfilled by every member. We are not a political society—neither a Tory, Liberal, nor Home Rule organization, neither Socialist nor Anarchist. In our ranks we have men and women of all creeds and all classes, of all political opinions and of no political opinions, if you can conceive such (laughter), and any attempt to bind them to one common course of action would be necessarily a failure. But, as the chairman pointed out to you, in the main they are swayed by this one common idea, that it is their bounden duty to express in a concrete form in their relations with others the best side of those brotherly thoughts and principles which go to make up the best of their own inner lives. Nothing new in this—it is a story as old as the hills, but we assert that these old ethics need a new affirmation in this age, and that in our philosophy which lies behind them we have that sure ground which ordinary religion and philosophy fail to give. (Cheers.)

And so the objects of our Theosophical Convention, which we have just been holding, have been these: First to increase the feeling of Theosophical brotherhood, and next to strengthen the individual Theosophical life; because we hold very, very strongly that you cannot make other people what you are not yourself; if you are impure in your own thought then you act impurely on others; if you are selfish in your own life it is impossible that unselfishness can proceed from you and influence the world. (Cheers.) Therefore, first the Theosophist attempts to improve himself physically, mentally, morally and spiritually. But above all things the Theosophist says that if improvement stopped with him he would be not the most unselfish man but the most selfish, and the result of that is not the mere effort to gain these occult powers of which you have heard, not the mere fitting of yourself here for a better life in the future, but that every power of mind, body, or spirit which you can gain, loses all its force and all its reason unless it is directed into channels which shall bring about this universal brotherhood as the only true and lasting basis of that new society which shall surely come. (Cheers.)

So you see we leave our members perfectly free to take up what line of action they choose. We do not bind them to Socialism, to an Eight Hours' Bill, or to any particular scheme for the housing of the poor. If they choose to join a society to get better houses for the people, if they choose to organize to get an Eight Hours' Bill, well and good. We leave them free to hold whatever individual opinions they will about religion, about the various departments of life, about social problems, only we pledge them that they shall work for the universal brotherhood of man, and we expect them as reasonable, sane, intelligent people not simply to sit in their own rooms and merely meditate about humanity. We expect them in the face of this imperfect civilization (which is the outcome of the concentrated bad thought of past ages), to examine it and see how it has been formed and on what it is based; and if they are satisfied that there is selfishness instead of unselfishness at the root, if they find that there is oppression and wrong instead of justice and right, we say they are false to every principle of Theosophical life if they do not throw themselves into some active channel (and that channel we leave to them), in order to bring about a purer and nobler civic and national life, based on the principles they hold good for themselves as individuals. (Cheers.) Without giving up any article of my social creed, without withdrawing a single thing I have ever said on any public platform, from Socialistic or any other standpoint, I hold that what I have put to you is a reasonable active

motive for Theosophical life. And I have put it roughly like this in order to show you that we are not in our thoughts and ideas and actions the mystical dreamers which, as Mr. Mead said, we are often supposed to be. Remember this, the next age depends on what this age is; and as the people by whom you are surrounded are influenced by you directly, so the mass of the next age will be influenced by the way the mass is considered and treated in this. And if into that next age are carried over the traits of selfishness, injustice, unbrotherliness, hatred and enmity, which have been some of the distinguishing marks of the end of this nineteenth century, then, instead of that age being the golden era for which all thinkers have striven, it will be but like its predecessors, the incarnate expression of the foolish selfishness of man. (Cheers.) And so the message of Theosophy to the Western world is this: that outward civilization is useless, nay mischievous, unless it go hand in hand with inner morals, that the individual life is the centre from which true civilization must proceed, but that that individual life loses its real self if steeped in selfish isolation. Only as a conscious part of the great human whole can the single human life attain its full beauty of stature; every ignoble thought, every selfish act retards its growth, and renders more difficult of realization those golden days to which we can now but point the way. (Cheers.)

The CHAIRMAN: Please listen to Annie Besant.

Mrs. Annie Besant then addressed the meeting.

FRIENDS,—In the speeches to which you have been listening there has been, as the careful listeners will have discovered, a consecutive line of thought. Our President-elect to begin with told us something of the past of the Society, something of its objects, something of its hopes. Then the General Secretary of our special Section told us of the work that in the past year had been put by that Section to the general credit of the Society. Then our brother Leiningen from Austria spoke of mysticism and its true meaning, of its real object—the development of the divine life in man. Then, following him, Herbert Burrows told us of the ethical side of Theosophy, of the practical duty that that ethical thought imposes on every true Theosophist. And in closing the meeting, that which has fallen to my duty to lay before you is a glance backward over the past year in respect to the bearing of the growth of scientific thought on the teaching which is bound up in the Esoteric Philosophy, so that you may see how that Philosophy is becoming justified by the advanced thought even of the Western world, and how even in that advancement of thought in the West, as in that synthetical teaching of the East which explains it, you have the real scientific basis

of our ethic, and the compelling motive for human conduct and human thought.

Now those of us who are at all familiar with the teaching of the writer who left us last year, know that in dealing with the Evolution of the universe and of man, a distinct succession is traced in which the universe and man answer the one to the other. You will also know that in this cosmical development we find arranged in definite order that which the ancients used to speak of as the elements of the universe: earth, water, air, fire, and ether. Beyond the ether I need not, for my present purpose, pass. You know that so far as regards human development, with our Philosophy, that that also proceeds in definite order: that behind us in the Evolution of the Globe lie four Races of mankind; that ours is the fifth, and that we, at the present stage of the world's progress, stand as the fifth sub-race of that fifth Race. Side by side with this position of humanity at the moment is the development cosmically of this fifth element of ether on the material plane. What is the result of scientific investigation during the last year? What has been the special line along which our great discoverers have been travelling, and following which they have added to our knowledge truths of the most vital significance? It matters not whether you turn to the physicist, the chemist, the electrician; you will find that each one of these classes of scientific men has been investigating ether, studying ether; finding there fresh sources of energy, fresh explanations of mental phenomena, looking to that new thought and new possibility as that which will unroll in the centuries that lie before us fresh possibilities of our power over nature for the enrichment and the strengthening of man. Naturally so, say Theosophists, because as the fifth element and the fifth Race develop together, so you have with the development of the fifth Race the development of the fifth principle, which is the mind of man. It is natural, it is inevitable, that direction of the thought of our scientists. The growth of science must be along that particular line, and they are only spelling out syllable by syllable the truth revealed in Occult theories centuries and centuries ago. For what is this ether of which they speak? It is that in which lie hidden those forces of the universe which are the moulding and the controlling energies to be manifested in the near future. It is this, as Professor Crookes has told us, that has in its subtle medium myriads of vibrations hardly understood yet, so far as the elements of them are concerned, in modern science, but in which he tells us there lie possibilities which will cast into the shade every power that man has wielded over nature. In those vibrations, he tells us, lie the possibilities of the

hidden powers of communication of human thought; possibilities of a new organ in the human brain answering to those vibrations, as the eye answers to the vibrations of the ether, which we know as light. And then along the line of the latest discoveries instruments are beginning to be manufactured whereby can be produced waves of ether, from the eight-ten millionths of a millimeter up to thousands of miles in length. He says you may here utilize all these forms of vibration for communication of thought. So that this is no dream of science, but a possibility that lies for realization in the near future; that any two men on the surface of the globe, separated by thousands of miles of sea and land, using this instrument which is now becoming within human capacity to make, will be able to speak, will be able to hear, will be able to send their thoughts speeding across land and sea, so that there will be no more distance separating mind from mind, and friend from friend, but they will use these ethereal vibrations as the chariot on which their thoughts will pass from the one to the other. (Cheers.)

Not only so, but, as I said, there is a possibility dawning of an organ in the human brain which, without the instrument that science makes, may be the instrument by which these waves may be transmitted and received. Is it only to-day, asks the Occult student, that you are discovering that possibility in the brain of man? It has been utilized for centuries; it has been known to the student these hundreds of years. You have laughed at us when we said it was possible; you scoffed when we said these communications could be made. You have said, "See those fools, those dreamers, those frauds," no later than last September; and now your own science justifies our "folly," and shows how our "fraud" may be possible of scientific attainment.

Once again across the Atlantic comes a message from an American electrician, and he says that in this ether we are studying, in these vibrations which we only just begin to think we understand, lies all explanation of hypnotic phenomena, all explanation of mesmeric phenomena, feeling and power; here lies all explanation of transference of thought.

What is mesmerism? what is hypnotism? as they are called. The vibrations of the ether, used unconsciously by some, consciously by others, who are able to manipulate it at their will, control it at their desire, directing it and controlling it by knowledge and by will, so that these vibrations shall travel as desired, and carry out that which the mind within has determined. For, he tells us, that in the human brain, permeating every element of the nervous tissue, covering as with

an envelope every molecule of the brain, there is ether: the brain vibrating in its nerve-molecules sets in vibration the ether with which each is enveloped, and the brain, vibrating as you think, sends out these ether waves in all directions by the force of cerebration; and those wave currents going from one brain strike another brain, and there set up vibrations similar to themselves. Do not we know this of music? When one string is struck another string attuned to answer to the same note sounds it, although no bow touched it, although nothing but vibration put it into motion. Do not we know in electrical science that when we have two consonant circuits, you can by setting up a current in one cause a current in the other? That is true of sound and of electrical vibration; that also, he says, is true of thought, and that when one human brain is the generator and another human brain the receiver there you have a possibility of thought-transference, when mind has been brought into attune with mind. And then, he says, though this he puts as a wild dream, may not we even go further, and be able one day to photograph these subtle vibrations? May not we be able, when we have obtained our sensitive plate with the impression on it, to keep it and bring it into the presence of another brain attuned to it, and awake there the thoughts, so to speak, that we had buried in our plate, and so have a veritable thought machine.

So from America, Europe, wherever you go, you find this study is fascinating the thoughts and minds of every scientist. It is exactly what H. P. Blavatsky prophesied years ago; before they had dreamed of it she experimented with it; and before they discovered it she declared it. You called her a fraud when she gave you of her knowledge; you will be bound to admit her supremacy when your scientists stumble along the road where she walked without faltering and without doubt. (Cheers.)

But mighty as is the promise of the future, great as is this unrolling of realms to be discovered and conquered by the mind of man, on the fringe of which our thinkers stand to-day, what will avail the discovery, what will be the gain to humanity at large, if selfishness is still to be the rule of life and brothers are to fight with brothers for the use of every new discovery that science brings? And here comes in Theosophy, showing you how your science should be the basis of your ethics, and how your knowledge of the universe should be transmuted into the love and service of human kind; for the ether medium vibrating here vibrates in other realms, to yet subtler forces than our scientists are dealing with. It vibrates in those subtler realms to every impulse of the human thought, and of the human mind, and of the

human spirit. And it is in that there lies the importance of our understanding of the scientific truth. For if everyone of you be generators of these waves going out into the world from you, then that thought power of yours is the mightiest power that man can hold either for the good or for the evil of mankind. And then you learn that every time you send out into this universal element currents of anger, currents of hatred, currents of jealousy, currents of desire, currents of taking unfair advantage of your neighbours, currents of revenge, and currents of evil passion of any kind, that those currents you start, strike upon others and stimulate them into producing similar impressions, so that the force that goes from you tends to degrade your brethren and to lead to their moral injury, to their social degradation.

And then you learn how true it is that all men are brothers, since these vibrations which each man sets up must travel through all space and come into the life of each. You learn that in a vast city like our own all these ether vibrations playing round us help to move our thought, to stimulate our action, push us in one direction or the other, upwards towards the divine, or downwards towards the brute. Then we learn that if we would spread good we must think good. No matter what evil is done against us, or what evil may dash its waves against us, we must not return it with evil; we begin to understand why a great Teacher has taught his followers that they must not meet evil with evil, but evil with good; for only thus can the evil vibrations be stilled and subdued, and love and charity and harmony overflow the lives of men. If we meet heat by heat we intensify the heat vibration; if we meet envy by envy we intensify the envy vibration; but if when some brother sends against us thoughts of hatred, sends against us a wave of wrath, we meet it not with hatred but with love, not with anger but with pity, not with desire to revenge but with longing to serve, then we have silenced the evil vibration, and the good one passes on from us to help and to pacify the hearts of men. (Cheers.) So it is that on knowledge we build our duty, and by understanding we learn to guide our conduct in life.

Some may say we all have thought this ethic; some may say, yes, but every church teaches this doctrine. Aye! but they do not practise it, because they do not understand its scientific basis. (Cheers.)

You need wisdom as well as love. You need knowledge as well as desire to serve, and therefore all who are lovers of men and who yearn to be helpers, must add wisdom to their love, must add understanding to their enthusiasm. That I think is the distinguishing mark of Theosophy. Out of love as our impulse we take knowledge as our guide;

and so we strive to become the helpers and the servants of men. In days gone past men moved by ambition have striven to rule their brothers, and to be spoken of as kings and conquerors of men. To-day a nobler ambition is beginning to thrill through human hearts and consciences. To-day a deeper and sublimer longing is moving the noblest and best of human kind—not to be ruler, but to be servant; not to be conqueror, but to be saviour; not to seize all for self, but to give one's very self for men. That is the inspiration that is beginning to dominate humanity: and as each man adds to that his own longing for service, at length humanity shall be redeemed—for the divine in us shall have conquered the brute for ever, and that which is eternal and immutable shall use all our power for the good of man. (Cheers.)

THE WORLD

AS

OBJECT AND SUBJECT.

ETHICS OF THEOSOPHY.

BY

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THE WORLD AS OBJECT AND SUBJECT.

WHEN we come to view the world, and to relate our consciousness to the things of our perception, we are forced to admit a dual relationship thereto. The first of these consists in the power we have of viewing the world as an object, to sense and to perceive the sensations derived therefrom, and thus to relate ourselves to the world as Object. The second consists in our power to view the world as a Subject, to think upon it and to grasp the import and meaning of its multiplex laws. These two powers, by which we are enabled to know the world as *in effect*, and to understand it *in regard to causation*, are the primary factors of all other relations we may bear to it; I refer to such relations as usefulness, pleasure, etc., and their antitheses. It is, therefore, a matter well to be considered whether we have correct perceptions and sound ideas with regard to the constitution and operations of Nature, and thus whether the religious and ethical beliefs held by us are to the extent of our knowledge, well-grounded and secure. Now it will be understood at once that no change or changes that Nature can effect in herself, are of such a character as to give rise to the multiversant theories and wide differences of opinion that are found to be held by the different schools of the present day. That these differences have always existed, and as it would seem, always will exist, does not argue that Nature is everywhere seen differently, or that her disposition is so restless as to force her to sudden and successive changes such as would render her aspects incapable of study, or her meaning inscrutable. It would therefore seem that the view we are individually able to take in regard to Nature as cause and effect, depends first of all upon ourselves as thinking entities, and to the degree of efficiency to which we have educated our faculties of perception; which latter again, are found to depend upon the conditions of our sense organs.

Viewing the world as Object in the first place, let us consider what are the requisite conditions for a true perception of it. It may be

admitted that a healthy organism which readily responds to the stimuli set up by means of the sense organs from external sources, and a proper and normal correlation of these organs between themselves, is the essential condition for true perception of the physical world as Object. But in this respect we must not commit the unwarrantable error of supposing that only the normal sense is the healthy one, or that which, along its own lines, is capable of giving a true and final record as to the nature of its order of sensations. Normally, we are content to regard clear translucent water as pure, but when the microscope is brought to bear upon it, we see it as quite otherwise. Similarly with regard to the distant bodies of the solar system, or the yet more distant ones in the vault beyond, we are upon mere visual perception of them undeniably misled, as the telescope will show. Not that these perceptions in themselves are in any way erroneous from the normal standpoint, or incorrect sensations made by the naked eye; but they are instances, among a multitude of others, which lead us to regard the normal range of perception as altogether inadequate when applied to the facts in themselves. But from the standpoint of the possible in Nature, we are led to conclude that, so long as sensations are consistent in themselves, an indefinite extension of the powers of any one sense-organ, even though it may not thereby remain in correlation with the others, would be as true to the extent of its perceptions, as the merely normal one; while it is certain that its range of perception would be materially advantaged. For the sake of illustration we may take an instance or two from Nature. Take that of hearing. While I am speaking, and from the moment that the breath leaves my mouth to that at which it is received by you in the brain as a sound, there is absolutely no perceptible noise whatever.

This may on first consideration appear as somewhat strange and contrary to experience, but if it is remembered that sound is due to atmospheric vibrations which are propagated in speech, for instance, and that these atmospheric vibrations make absolutely no noise, then practically, and truly, there can be no real sound at all outside of our consciousness, and that the brain only receives and has power only to receive these impressions coming to it from without, which are thence translated into the terms of our consciousness. Now it has been shown that trained ears can distinguish sounds which the normal ear cannot in any sense disentangle, as, for instance, in the case of a chord of music struck on the piano, the trained ear will distinguish at once what are the component notes of that chord, while the untrained ear will perceive them only as a single sound. Then as to the extent or

range of hearing, it has been found by means of a series of graduated pipes, that some persons have greater sensitivity in this respect than others, and at the point where the sound becomes so acute that it is no longer heard by the one person, in consequence of the inability of his ear to respond to the vibrations set up, others will still continue to hear. But these are all normal cases and cannot be dissociated from the general run of sense-perceptions. Let us take a case of clairaudience where, as it would seem, the sense is acted upon from an internal stimulus. Here the test of the case being healthy, though outside normal range of hearing, is the fact that the instances of these supersensuous perceptions are consistent in themselves, and in many cases are capable of external verification. Now in a review of these two cases I should be disposed to regard the latter as being immeasurably nearer to the actual state of things than the former, because the exercise of this clairaudient faculty does not preclude that of the normal one, and hence the addition of this faculty to that which is enjoyed by the average person undoubtedly gives to its possessor a wider range of perceptions so far as the sense of hearing can afford them. So long as the perceptions of the clairaudient are consistent in themselves, there is nothing which should incline us to the belief that they are unhealthy or insane; and as in the case of the telescope or the microscope, the added power gives added facts, we must admit that the clairaudient is, to the extent of his abnormal faculty, in advance of ourselves in his knowledge of the world from the standpoint of the Objective. With normal sight and clairvoyance the case stands similarly, while the latter faculty is even more dependable and certainly of far greater extensiveness in its perceptions than that of clairaudience.

It is now to be noted as an important factor in our view of these abnormal cases, that, when a single sense obtains a development in advance of the others, a certain disproportion is at once instituted, whereby the perceptions made by the abnormal faculty are not capable of correction by the rest of the senses, and this, so far as it applies to the certain knowledge of the facts perceived, may be, and doubtless often is, a potent and fruitful source of error. In this way it is possible for the clairvoyant to see things that are false in the same way that we ordinarily may make mistakes of perceiving; or it is perhaps truer to say that the clairvoyant may see things falsely, and in his case there is no possibility of collateral proof of the fact, because this special sense of his is not in correlation with the other senses except when acting in its normal way. But the world as Object does not stay at the threshold of the physical universe, as has been shown; and when it is remem-

bered that we cannot possibly set any bounds to the extension of matter, and further, that our view of the material universe is restricted to a very narrow limit covered by the range of the senses, we are forced to the conclusion that not only are there illimitable fields of existence lying beyond and within our own, but also that our perception of such can only proceed *pari passu* with the development of human faculty.

To illustrate this fact from familiar sources, we have recourse to the sense of sight once more, and here it is to be noted that we are dealing with sense in relation to the highest degrees of material existence that are commonly known to us. The exercise of our sense of sight, then, depends upon a certain set of etheric vibrations which we call light, and our perception of these vibrations is known to extend to definite limits, comprised within the spectrum of colours from red to violet. Now it has been proved, and is a fact commonly well known, that there exist both above the violet and below the red, certain other higher and lower sets of vibrations, imperceptible to the naked eye, but having a distinct influence upon certain chemical substances which can be appreciated by us in its effects, as, for instance, the action of the ultra violet rays upon nitrate of silver. This practically means to say that there are states of existence, states of matter with their corresponding and inherent forces, which are wholly beyond the direct perception of our sense of sight. Regarding either then as a condition of matter, we are face to face with the evidence of our own limitations, for there is every reason to suppose that what pertains to the sense of sight has its correspondence in the other senses, and hence it is reasonable to conclude that there are certain sets of vibration in gross matter which are quite inappreciable by our sense of touch. All of which conclusions would make of man's organism an instrument capable of responding to a brief range of five octaves of vibrations in matter, which we call touch, taste, smell, hearing, and sight sensations, according to the sense organ to which they are related.

To suppose that this comprehends the universe in its entirety would be tantamount to saying that the present condition of man was final, and that there was neither past nor future to his evolution or unfoldment. But from a thousand facts within our daily knowledge, and from a consideration of our own racial development, mental and psychic, as well as physical, we are assured that this is not the case; and it therefore becomes an interesting enquiry as to the conditions which obtain in the human organism when the normal range of sense perceptions is exceeded. Occultism teaches us that there exists a state

of matter outside and above the highest conditions known to science, which practically constitutes another plane of existence known as the astral plane, to which the subtile body or astral double in man is related, and of which it essentially consists. This astral matter, as forming the link between the physical body and its basis the kamic principle, exists in differing degrees of intensity, and in varying quantity in every person. When it prevails in excess, or again when its rate of vibration is abnormal, it has the effect of throwing the physical body into similar abnormal conditions, which admit of its responding to the lower degrees, and sometimes more interior degrees of vibration in the astral matter, and thus to record impressions from the astral plane.

These vibrations are differently registered by the physical organism, according to the sense-organ which receives them, being to the clairvoyant received as objects of sight, and to the clairaudient as impressions of sound. For in the astral world there is the same correlation of colour and sound, and again of sound and form as has been observed to exist on the physical plane. Modern experiments have shown that there is the same relationship between atmospheric vibrations and etheric vibrations as between the sense impressions we call sound and colour. Consequently we are not surprised to learn that Dr. Albertini has discovered that colour-blindness is accompanied by corresponding deafness to certain notes. Indeed, the whole tendency of modern science, medical and otherwise, seems to be in the direction of establishing the correlation of forces all along the line as a fact in Nature, whether manifesting to us by sight, hearing, smell, taste, or touch. Now with regard to the vibrations of the astral light as it is popularly called, it is to be observed that certain of them will absorb one another, in the same way that two conflicting sounds will produce silence,* or two converging rays of light will produce darkness; while on the other hand certain sets of vibrations have the power of propagating new ones in the same way that two clocks acting upon the same plane or shelf will affect one another. The pendulum of the clock that is stopped will, after a certain time resume its vibrations and in its turn will stop that of the other clock. Mr. John Elliot discovered this nearly two centuries ago, and the fact is referred to by Sir John Herschell in connection with this subject of sympathetic vibration. The case is very similar with regard to the astral light and the physical body of man. Hence it will be seen to some extent under what con-

* Ganot's *Physics*.

ditions our view of the world as Object is conditioned and limited; how that there are worlds both above and below us which we are related to in a very real sense and yet are unable in the large majority of cases to perceive; and how also we are continually affected by the perturbations of the astral matter which interpenetrates the physical world to which our waking consciousness is related, and in our turn affecting others by setting up vibrations in this plastic and subtile matter. Occultism teaches us that this matter surrounds every body, human and otherwise, in different states of activity, and this envelopment is called the aura of a body. The earth, like every other planet, has such an astral aura or photosphere—a self-luminous and semi-transparent substance, which receives all the psychic impressions that are constantly being exhaled from the earth, and which in its turn has the power of reacting to produce effects. To the disturbances which take place in this ethereal substance, such widespread effects as earthquakes and pestilences are attributable, and hence it is called by the Kabalists the Great Dragon, which emanates upon mankind all that is evil in Nature. This, like so many other statements in popular literature, is but a half truth, for the astral light really emanates only that which it has received, and in this sense can effect good quite as much as evil, providing that we, as the active agents, will but set up the right vibrations, viz., those which are propagated by pure and good thoughts and holy feelings. It is by means of this astral world that the planets are capable of affecting us, and every person attracts just those influences in the astral light which his own nature most readily responds to, in accordance with the law of sympathetic vibration to which I have already referred.

Now what we have related as applying to our perceptions on the physical and astral planes of existence might be extended with equal truth to the other planes of cosmic life; for upon each of these, and in every degree thereof, there are always the observer and the observed in relation to one another, and normally, the plane of existence on which consciousness may be active is the real, and the Objective, while both above and below, to use these very inadequate phrases, there are unnumbered degrees of Subjective life. But we must now pass to the consideration of the world as Subject.

When an object has been sensed and perceived, it enters into our consciousness as an object of thought, and as such we may regard it in its relations with other existences in the world of effects. But once we come to reason concerning the cause of its existence, we enter into the subjective world, and our consciousness is related to states of being

not included in our perception of the Object in itself, as such. There is hence a distinction made between the appearance of a thing which we hold as a conscious perception, and the thing in itself, towards which the mind makes an effort called reasoning. We therefore distinguish between perception and thought, as between Object and Subject, or between these as related to our mind in the state of knowledge and understanding. It is thus within our power to know the object of perception, and to understand the subject of thought. Hitherto I have referred only to the world as Object and have drawn some illustrations from the physical and astral planes, and in doing so have concerned myself entirely with force and matter. I have now to introduce the third factor, and thus to complete the trinity of hypostases recognized in Theosophy as eternal and co-ordinate verities.

This third factor is intelligence, which in the world as Object, is referred to as consciousness. The materialist views this latter manifestation as a by-product of living matter, and sees it only in relations with certain forms of organic substance such as nerve and brain cell. The origin of things from this standpoint resolves itself into a "fortuitous concurrence of atoms," or some such wild hypothesis, which necessarily includes the idea that the whole world as we now know it, with all its marvellous correlations of forces, the interplay of its states of matter, and the internal and external harmony that is everywhere observable, as comprehending the results of its own evolution and unfoldment, is nothing more nor less than the outcome of a long game of chance carried on in the depths of cosmic space countless years ago, and by which certain individual atoms were persuaded to a consent of a mutual relationship, which has eventually coerced the whole universe into an agreement thereto. I ask, is it consistent with our laws of thought to entertain the idea of a blind force acting in blind matter in such a way as to produce co-ordinated and harmonious results? Indeed one cannot but fling at such bald reasoning the versed remarks of Manilius:

> A most convincing reason drawn from sense
> That this vast frame is moved by Providence.
> Which like the soul doth every whirl advance;
> It must be God, it was not made by chance
> As Epicurus dreamt; he madly thought
> This beauteous frame of heedless atoms wrought,
> That seas and earth, the stars and spacious air
> Which forms new worlds or doth the old repair,
> First rose from these, and still supplied remain,
> And all must be (when chance shall break the chain)

Dissolved to these wild principles again!
Absurd and nonsense! Atheist, use thine eyes,
And having viewed the order of the skies,
Think if thou canst that matter blindly hurled,
Without a guide, should frame this wondrous world!

No. We cannot admit of an effect comprehending its own cause, which would be the case if mind were merely the result of matter, and not primarily and ultimately, the cognizer thereof. Theosophy views external Nature as consisting of consciousness, force and matter, which are but the expressions or manifestations on this plane of existence of the Primordial Trinity of Intelligence, Life, and Substance. What these are in themselves is an inscrutable mystery with which the human mind in its present state of existence, grapples to no purpose. We can therefore but regard them in their differentiated manifestations, on planes of being not necessarily objective to us. We see them in ourselves, but not necessarily in relations with the physical body, as thought, feeling, and volition, and the study of the laws of thought, of feeling, and volition, in fact the study of metaphysics and psychology, is for us the domain of the Subjective. The very close relationship that exists between thought and feeling needs only to be mentioned to enter into our recognition by a hundred illustrations drawn from our daily experience. The connection that exists between volition and thought, however, has never until very lately been recognized to the same extent. It is now widely maintained that volition is the effort made towards the realization of thought or action, which effort is said to have its determining cause in the central idea which for the time being dominates the mind.

Now volition may be in response to either thought or feeling, and as having this relationship it is said to occupy the middle ground between them. In this sense it corresponds to force in the world of physics, and to life in the world of ideas. Consciousness has thus a triple expression in thought, volition and feeling; and as consciousness in the man corresponds to the divine mind in the universe, so these aspects of consciousness in man correspond to the aspects of the universal mind which we call intelligence, life and substance, or in their lower manifestations in the visible world, force, matter, and that power of responsiveness to condition which is variously referred to as selection, affinity, instinct, etc., according to the form in which it manifests, or rather, according to that which manifests it. We have thus a correspondence of thought, volition and feeling in man with universal intelligence, life and substance on the one side, and between

this triple manifestation of our consciousness, and instinct (or its equivalent), force, and matter, on the other.

In this way volition through effort is allied to force in the same way that feeling through sensation is allied to matter; and similarly there is a relation between volition and life as between feeling and substance, in the Occultist's conception of these hypostases. Thought in us follows similar inferior and superior relations with the objective and the ideal worlds. In this double view of the universe as Object and Subject, we have necessarily referred to it only in its relationship to manas the cognizer, for although we can never determine finally as to whether the world, either as Object or Subject has any existence outside of the consciousness of man, we are yet able to lay down certain approved facts with regard to the same as it is perceived or conceived by us in the terms of our consciousness and thought. Around man, then, as the central figure of the universe as it is entertained by us, we necessarily group our thoughts concerning the universe, and how much more intelligible do these thoughts become to us, and with how much wider an application they strike us, when we regard the world through man and trace the correspondences which link him as the self-conscious cognizer of all to the objects and subjects of his perception and thought; making of him a little world in the midst of time and space, from which, as from a vantage point, we can look forth upon the illimitable fields of beauty and truth, from the contemplation of which man draws his purest pleasures, his noblest ideals, and his highest aspirations.

W. R. Old.

You cannot speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own insignificance, and I can speak to you of great principles.

Chuang Tze, *trans. by H. A. Giles*, p. 201.

ETHICS OF THEOSOPHY.

Paper read before the Brighton Branch of the Theosophical Society, May 16th, 1892.

I SUPPOSE it may be taken for granted that all of you understand sufficiently well what is implied in the title of this paper. By Ethics, I mean that department of enquiry which deals with conduct—how each person should conduct himself in the several relations of life so as to fulfil, to the best of his ability, the duties he owes to himself, and to the community of which he forms a part. No one in his senses could doubt that there is a distinction between right and wrong, that some actions are good and others bad. Nor is there much difference of opinion as to what class of actions generally are good and what evil—that love is better than hatred, truth-speaking than falsehood, honesty than fraud. So far we all seem to start from the same beginnings and to speak the same language. It is when we come down to particular acts, complicated by variety of circumstance, that the divergence begins. As the politician remarked: "When a general election comes on I always lock my conscience in a box," and was somewhat at a loss when his friend replied: "And do you always find it there when it's over?" so the Jesuit maintains that we should always speak the truth, except when the interests of the Church are concerned. And the man with a theory which he is pledged to uphold, will shuffle, equivocate, and resort to all kinds of doubtful expedients, rather than acknowledge that the facts are against him, and that his system is incapable of defence.

Here then are three instances that serve to illustrate my first proposition—that all men are agreed on the fundamental rules of conduct; but when they come to the application of a rule, they plead so many exceptions, that, as an instrument of guidance, it loses all its value.

It might seem, perhaps, that in a system of Ethics, a remedy for this would be to lay down special precepts applicable to every variety of circumstance with no loophole for escape (for honest persons at

least by way of exceptions. Well, Theosophy has not attempted this; but has wisely abstained from it. Human life is not a sum in arithmetic that can be gone through mechanically. The rule that suits one set of circumstances will not suit another. Moreover, rules in course of time get obsolete and unsuited to modern requirements. Let them be the very best that could be thought of, collected into a book and even backed with a claim to divine authority, if they are behind advancing knowledge nothing can save them. As they cannot be got rid of, the usual method is to change their meaning, and then you get hypocrisy. "Yes," is declared to mean "No"; "Do this," means "Don't do it"; "Thou shalt" is "Thou shalt not."

Take for instance that one commandment of the Decalogue which might be supposed to receive universal assent, "Thou shalt do no murder." It reads as though it pointed to the sacredness of human life. Doubtless it did so on one side of the Jordan, but no sooner have they crossed to the opposite bank than it means, "Thou shalt not kill Jews," and an order is issued for indiscriminate slaughter of the natives. Compare the *New Testament* rule of meekness with the present state of naval and military armaments in Europe; the prohibition of an oath for strengthening affirmation with the practice of our law courts; the precept, when one's coat is stolen, to reward the thief with another article of clothing with the universal rule of appeal to the policeman; the warning against laying up treasures with the provident habit of accumulation for future contingencies and future needs, and listen moreover to the defence of this discrepancy between profession and practice. "We follow, not the letter, but the spirit of the rules," or in other and more honest words, "We turn the rules just upside down and observe the exact contrary of what we profess." So much for rules laid down by authority, subscribed to as sacred and dismissed as impracticable. What then has Theosophy to say on this department of Ethics?

Its characteristic feature, as distinguished from other ethical systems, is that, for definite rules it substitutes a principle which every candidate for admission is required to acknowledge, viz., that all mankind are brethren and should be treated as such. It has no other standard of orthodoxy. All other subjects are open for discussion. This one is closed.

It is not thereby pretended that all men are equal. They are not equal, and nothing can ever make them so. The ground of relationship is simply declared to be irrespective of nationality or creed.

As the guiding law of the Society, it can hardly be maintained

that it errs on the side of narrowness. Nor is there any high-flown mystery about it that might lead an enquirer to object: "This is a hard saying, I pray you have me excused." The only objections I have ever heard to it are of a widely different kind—that it is not new, that it is commonplace, that it is borrowed from the *New Testament* and so universally assented to that there is no need for its insertion. Now I hold that every one of these objections is mistaken. That to a large proportion of educated people the doctrine is both new and unwelcome. That it is not borrowed from the *New Testament*, but is in flat opposition to it, and that so far from being universally assented to, it is to Jews, Christians, Mahometans, and the whole caste population of India, an unholy and sacrilegious doctrine tending to obliterate the distinctions of their respective creeds by placing the sceptic on a level with the true believer.

The Jew is instructed to take advantage of Gentiles in ways prohibited in dealing with those of his own persuasion, "To a stranger thou mayest lend on usury, but to thy brother thou shalt not lend on usury" (Deut., xxiii. 20). He might trade with a Gentile for profit, but must not hold friendly intercourse with him. It was brought as a charge against Peter, "Thou wentest in to men uncircumcised and didst eat with them (Acts, xi. 3). Now, what does improved Judaism in the form of Christianity teach on that subject?

It extends the prospect of happiness in another world to men of other nations on condition of their holding Christian opinions. But here, in this world, in what relation does man stand to his fellow man —as brethren or aliens? The word brother or brethren occurs more than one hundred times in the *New Testament*, but always in a theological sense in which the common brotherhood of humanity is as completely ignored as though converted and unconverted were denizens of two different planets.

The estimate of one's neighbour and of the amount of friendliness towards him was based on doctrinal conformity. The creed came first, the man afterwards.

It is true the growth of tolerance in the Jewish mind had long before Christian times eliminated the more barbarous features of the old religion. Time was when, if a Jew addressed his petitions to the wrong deity, his brother Jew was instructed to kill him forthwith.—(Deut., xvii. 5.)

Subsequently, under Greek and Roman rule, such practices were no longer tolerated. But the religious instinct of his nation was suppressed in its exercise, not killed. The fervour of orthodox conviction

burned in his veins as fiercely as ever, and the Jew turned Christian was not a whit behind his ancestors in denouncing the wickedness of those who failed to recognize the value of the new doctrines. "If any one come unto you and bring not this doctrine, receive him not into thine house" (2 John, verse 10). He might indeed be the sincerest, best and most worthy of characters, but it must go for nothing. The creed wasn't right; the evangelical catechism wasn't repeated properly; he was not a fit person to associate with, and the rule was absolute, "Shut the door on him." Is there nothing of this noticeable in our day? Or is it true that those who repeat the formulas have in every instance grown wiser and better in learning to respect such conscientious differences of opinion as must necessarily exist on subjects so remote from human apprehension? If so, the Theosophical rule is obsolete and useless. But if, on the other hand, when we look around we see house divided against house, sect against sect, and man hopelessly at variance with his fellow-man because the two cannot see through each other's eyes or read with the same spectacles, then I think the Society has done wisely to bring this principle into the forefront as a protest against exclusiveness, and as the best expression of the views they hold on the subject of human brotherhood.

Here then we reach the central core of its ethical system. It might be summed up in a single word—altruism as opposed to selfishness, charity to one's neighbour divested of every form of self-seeking in so far as it claims to be charity, regard for the happiness of man as man, not as a co-religionist or a white man or a native of this or that country, but the best happiness of the greatest number whoever they may be or wherever found. Charity stripped of these conditions ceases to be charity. It is self-seeking under an assumed name. I fear we borrow much of that doubtful article from our old friend the Jew. His notions of benevolence were not of that unmixed character that should recommend them to universal acceptance. When we read, "He that giveth to the poor lendeth to the Lord," we are struck with a something foreign to the idea of genuine charity, as if somehow a wrong note had been struck. It seems to have in it so much in common with a commercial transaction, of investing one's money at a high rate of interest with undeniable security and on the same terms we are accustomed to find in the prospectus of a limited company.

No doubt the Christian ideal is in almost every particular in advance of the Jewish one, but the idea of disinterestedness, which is the very soul and essence of genuine altruism, finds no place in it. Perhaps the nearest approach to it anywhere in the *New Testament* is

that truly noble and most unpharisaic injunction, "Let not thy left hand know what thy right hand doeth." But the prohibition there is not against self-seeking but against publicity—giving alms to be seen of men—and the reason assigned is that by doing so you forego the reward you would otherwise receive.

The expectation of repayment in kind is no doubt a very natural one, and it is not for me to question its propriety in any given instance. All I contend for is that it is not a very high one, and the nearer we approach to self-forgetfulness in our efforts to do good, the less will this aspect of philanthropy engage our thoughts with a view to any prospective advantage.

If there is one element in our nature that more than another needs to be kept under wholesome restraint it is cupidity—the desire of getting and having, and to encourage in ourselves that instinct, or its future gratification as an inducement to do what would otherwise be dictated by conscience and good feeling, is to strike a chord so low down in the scale as scarcely to deserve the name of goodness at all.

Now Theosophy, as fully as any other system I know of, recognizes advantage of some sort from every act conscientiously and unselfishly performed, but not by way of direct bestowment or specific reward. It comes to us naturally and unfailingly, just as nourishment from food, or health from exercise in the open air. The sum of our good deeds will reflect itself in our characters. We shall take less thought of the creditor account. We shall learn to do what is right because it is right, irrespective of consequence, and in everything we purpose for the good of another put self as far as possible out of the question.

A word in conclusion on the source of strength for fulfilment of duty. A watch cannot go without a mainspring, or an engine without steam to drive it. What then is the motive power we are to reckon upon in the human machine? Are we "insufficient in ourselves to do anything of ourselves," or must we look to an energy without us?

There is no need to dogmatize on either side of the question. There is an element of truth in both statements. Probably neither of them is true to the entire exclusion of the other. There is a spirit in man and a spirit without him, infinite and in its essence unapproachable. In that spirit we live and move and have our being in ceaseless dependence on external aid.

But this doctrine once learnt, there is no need to be for ever insisting on it as if it contained the whole truth, as is the fashion with a certain class of teachers. It is a mistake to suppose that this

doctrine of divine assistance has any special application to Ethics or religion.

It is equally true of every act we perform, mental, moral, mechanical or otherwise, and there is a touch of cant in the perpetual repetition of it as though external aid could be dispensed with in minor acts and ordinary occupations.

There is at least as much risk in undue dependence on sources from without as on sources from within. The so-called "divine promises," whatever their real origin, have in any case filtered through a human brain. There is no evading this fact and its necessary inferences. A wise man will think twice before committing himself to the open sea of doubts and difficulties connected with this question.

And the same caution is needed in trusting to perpetual help and guidance from admittedly human sources. The habit is indolent and enervating. A limb that is never used becomes atrophied by neglect. Learn to swim with bladders and you will never float without them. The man with a ready reckoner always in his pocket will never learn to count. The woman with a priest always at her elbow may mutter the prayers and perform the ceremonies, but her intellect and conscience are the property of another, and for counsel or aid in any useful matter she is commonly the most miserable wreck of helpless humanity to be seen anywhere on this planet. We must think for ourselves and learn to conquer difficulties.

There is no royal road to Ethics—no catalogue of rules available for service apart from experience, and if there were, and some book could teach it, it would, I am sure, be a hundred times better for you to find it out for yourselves.

EDWARD ELLIS.

A BEGINNER'S SORROWS.

REAPING the fruit of rightly-spent lives, some of those now living started this new stage of their existence with a decided preponderance of the Higher over the Lower Self. The same law, working reversely, is the cause that others have started with as decided a preponderance of the Lower over the Higher Self. The former is a born "saint"; the latter a born brute. Yet are both *men;* and the saint may embrutalize himself, the brute, sanctify. Only in either case it must be at the cost of terrible effort, downward or upward as the case may be. The one may crucify the flesh, and rise again in the resurrection of life; the other may do what Bunyan meant when he wrote of some who "fight their way to hell over the Cross of Christ."

But in the average man—such as you and I, reader—the two Selves co-exist (so to speak) in a state of more or less unstable equilibrium. Neither can be given the governance except at the price of much bitterness—whether of shame and remorse, or of unsatisfied cravings which die very slowly. The struggle may not be so severe as in the first-named exceptional cases, but it is quite severe enough. It is a long time before the upward path (not to speak further of the other) grows smooth to the feet. At the outset, it seems generally as if difficulty only led to difficulty, and the aspirant feels entangled in a maze from which there seems no outlet.

How? In this way, for one:

Moved by a ray of Light which pierces through the fog of the material and touches his innermost spirit, and which may be coloured with the hue of the creed-window through which it comes, or pure from the fount of the Absolute, one of us—one of the average class—dares to aspire. And he learns and feels that the first step is to master the Lower Self. He cannot withdraw from the world; he has to mix with his fellows in business and social relations, to do his daily work, to come into contact with low and mephitic influences. He finds the task arduous beyond expectation; he fails repeatedly; but the Light fas-

cinates him and he rises again and struggles on. He begins with the coarsest aspect of the Lower, and after a prolonged conflict succeeds at last in reducing to control the fleshly appetites. He is master of his body as once he never dreamed of being. But the work is barely begun. Semi-physical tendencies, semi-sensuous proclivities, await him beyond the grossly material; and beyond them again are lying in ambush what theologians call the purely "spiritual" evils. But the Light shines, and he fights on. He wars now, daily, hourly, with such subtle foes as conceit, vanity, love of applause, censoriousness, envy, contempt, and a hundred others, each with a hundred ramifications and sub-ramifications, all mutually interlacing like jungle underwood. And as if this were not enough, he discovers a new source of sorrow.

He has struggled to live in a wise silence; it seems to him that he has simply become sullen. In abstaining from the faults and follies of those around him, he is alarmed to find himself in danger of growing morose. Though the centre has shifted from one region to another, he finds it is still in the Lower Self. Avoiding Scylla, behold Charybdis! How to cease to have anything in common with the gross amusements and frivolous occupations of his fellows, and yet to retain quick and vivid sympathies towards them, is a problem found increasingly difficult of solution.

At last it dawns—as flashes—on him. He had always taken for granted that he loved his kind; the "Enthusiasm of Humanity" had long been a favourite theme of his. And he is sorely disquieted to find—now that the tumult of the senses is somewhat hushed—that it is not the silver tone of Love which is heard in his heart. "Heart? *have* I a heart?" he is tempted to ask, despondingly. If he could only *love* his fellow-men! if he could only go out towards them with an ebbless tide of sympathy and affection! Then there would be no danger of his un-humanizing while seeking to develop himself. While grave and silent, abstemious and self-restrained, he would yet be tender and gentle, quick to respond, swift to help. But how can Love be compelled? how can he *will* himself to love?

Is this your case, reader? Be comforted. Listen, and think. Life is Love; the Higher Self is Life; therefore, *the Higher Self is Love*. Do not be discouraged; only persevere. As the Lower Self is ever more and more subordinated, the Higher Self *will* rise, though, perhaps, gradually, imperceptibly, as a Northern sunrise. But it *will* rise. And as the Higher Self comes more and more into the field, there will come gentleness and tenderness and unutterable, self-annihilating Love. It is only a question of time. Have faith, and have patience.

And in the meantime, to the best of your ability act, speak, and even (so far as is possible) think as you would act, speak, and think if you *did* feel as you long to feel. There will be no hypocrisy in this. The engineer who cut a deep, wide channel, in the dry rock is no hypocrite, although the result of his labour is the skeleton of a river without its soul; for he is only making a course along which the waters *will* run, presently. So with you. Cut deep and wide the channel, though your heart seems as dry as the Sahara. For sometime you will reach a point where a few more strokes—and lo! either by tiny but ever-growing tricklings, or in one glad mighty rush, the waters come, and learning what it is to *Live*, you shall learn what it is to *Love*.

ERNEST HAWTHORN.

ASTRAL BODIES.

AND

THE MYSTERIES OF THE AFTER LIFE.

DIALOGUES

BY

H. P. BLAVATSKY.

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ASTRAL BODIES.

M. C.—Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

H. P. B.—Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or shadow, properly so called, around which the physical body of the fœtus—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Âtmâ awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, man's vital double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call Linga Sharîra, but which I would propose to call, for greater convenience, "Protean" or "Plastic" Body.

M. C.—Why Protean or Plastic?

H. P. B.—Protean, because it can assume all forms; *e.g.*, the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium's "Astral" or Protean Body.

M. C.—But how is this astral body created?

H. P. B.—It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M. C.—And what about the second?

H. P. B.—The second is the "Thought" body, or Dream body, rather; known among Occultists as the Mâyâvi Rûpa, or "Illusion body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial Manas (mind) and Kâma, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East Bhût, or Kâma Rûpa, but which is better known to Theosophists as the "Spook."

M. C.—And the third?

H. P. B.—The third is the true *Ego*, called in the East by a name meaning "Causal body," but which in the *trans*-Himalayan schools is always called the "Karmic body," which is the same. For Karma or action is the cause which produces incessant rebirths or "reïncarnations." It is *not* the Monad, nor is it Manas proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

M. C.—Then there are three doubles?

H. P. B.—If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the Manvantara, unless Nirvana puts an end to it before.

M. C.—But shall not we be asked what difference there is between the Mâyâvi and Kâma Rûpa, or, as you propose to call them, the "Dream body" and the "Spook"?

H. P. B.—Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the Mâyâvi or "Illusion body," merges after death entirely into the Causal body or the conscious, *thinking* EGO. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has collected (through its insatiable desire *to live*) during life; *i.e.*, all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the "Spook" or Kâma Rûpa. Our Theosophists know well enough that after death the *Higher* Manas unites with the Monad and passes into Devachan, while the dregs of the *Lower* Manas, or animal mind, go to form this Spook.

This has life in it, but hardly any consciousness, except, as it were, by proxy; when it is drawn into the current of a medium.

M. C.—Is this all that can be said upon the subject?

H. P. B.—For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M. C.—Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the Mâyâvi Rûpa?

H. P. B.—It is; because produced by the thought of the dying man.

M. C.—Is it unconscious?

H. P. B.—It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognizant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought

telegraphs to his friend, consciously or unconsciously, along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

M. C.—This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H. P. B.—This is impossible. The "Double" cannot act, unless the keynote of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—and made to caricature or distort your thought.

M. C.—Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H. P. B.—Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M. C.—This seems very simple; why then does it only occur with exceptional persons?

H. P. B.—Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the

animal soul, the Kâma principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M. C.—But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H. P. B.—Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M. C.—But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H. P. B.—Not necessarily that "person" alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral

atmosphere around us. I have already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sun rays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M. C.—Is that shape absolutely unconscious?

H. P. B.—Perfectly unconscious unless it is the creation of an Adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the Adept in this matter and the ordinary man must be borne in mind. The Adept may at his will use his Mâyâvi Rûpa, but the ordinary man does not, except in very rare cases. It is called Mâyâvi Rûpa because it is a form of illusion created for use in the particular instance, and it has quite enough of the Adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M. C.—Then one may say that the form of an Adept appearing at a distance from his body, as, for instance, Ram Lal in *Mr. Isaacs*, is simply an image?

H. P. B.—Exactly. It is a walking thought.

M. C.—In which case an Adept can appear in several places almost simultaneously.

H. P. B.—He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* Adept is present in each appearance.

M. C.—Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H. P. B.—Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your aura your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a Dugpa, a high Adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M. C.—But supposing the evil-wisher to have a very strong will, without being a Dugpa, could the death of the other be accomplished?

H. P. B.—Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M. C.—But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

H. P. B.—They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some Dugpas or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

M. C.—When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in Occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly—in fact to enter Occultism?

H. P. B.—The first and most important step in Occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M. C.—Why is this so important?

H. P. B.—Because otherwise you are creating things by which you may be making bad Karma. No one should go into Occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate them with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

M.—Of course it is most difficult, and, as you say, "puzzling" to understand correctly and distinguish between the various *aspects*, called by us the "principles" of the real EGO. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them.

X.—Are you thinking of the Vedântins? They divide our seven "principles" into five only, I believe?

M.—They do; but though I would not presume to dispute the point with a learned Vedântin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called *Man* at all, the physical body being in their view something beneath contempt, and merely an illusion. Nor is the Vedânta the only philosophy to reckon in this manner. Lao-Tze in his *Tao-te-King*, mentions only five principles, because he, like the Vedântins, omits to include two principles, namely, the spirit (Âtmâ) and the physical body, the latter of which, moreover, he calls "the cadaver." Then there is the Târaka Râja-Yoga School. Its teaching recognizes only three "principles" in fact; but then, in reality, their Sthûlopâdhi, or the physical body in its jâgrata or waking conscious state, their Sûkshmopâdhi, the same body in svapna or the dreaming state, and their Kâranopâdhi or "Causal body," or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this Âtmâ, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven, again, as in the Esoteric division.*

X.—Then it seems almost the same as the division made by mystic Christians: body, soul and spirit?

M.—Just the same. We could easily make of the body the vehicle of the "vital Double"; of the latter the vehicle of Life or Prâna; of Kâma Rûpa or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism, every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting EGO, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

* See *Secret Doctrine* for a clearer explanation.

X.—It is just that which is so difficult to understand.

M.—It seems to me very easy, on the contrary, once that you have seized the main idea, *i.e.*, that man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain, the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like; but, unless you make of him a pure animal, you cannot do less. Take his objective *body;* the feeling principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital elementary soul; and that which places him so immeasurably beyond and higher than the animal—*i.e.*, his *reasoning* soul or "spirit." Well, if we take these three groups or representative entities, and subdivide them, according to the Occult teaching, what do we get?

First of all Spirit (in the sense of the Absolute, and therefore indivisible ALL) or Âtmâ. As this can neither be located nor conditioned in philosophy, being simply that which IS, in Eternity, and as the ALL cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is that point in metaphysical Space which the human Monad and its vehicle man, occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a Mâyâ; but then for ourselves as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account—in our own fancy, at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls it the *seventh* principle, the synthesis of the six, and gives it for vehicle the Spiritual Soul; Buddhi. Now the latter conceals a mystery, which is never given to anyone with the exception of irrevocably pledged Chelas, those, at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift like the "ring of Gyges" might prove very fatal to men at large and to the possessor of that faculty in particular, it is carefully guarded. Alone the Adepts, who have been tried and can never be found wanting, have the key of the mystery fully divulged to them. . . Let us avoid side issues, however, and hold to the "principles." This divine soul or Buddhi, then, is the Vehicle of the Spirit. In conjunction, these two are one, impersonal, and without any attri-

butes (on this plane, of course), and make two spiritual "principles." If we pass on to the Human Soul (Manas, the Mens) everyone will agree that the intelligence of man is *dual* to say the least; *e.g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull and material, if not animal-minded man. Why then should not these men be represented by two "principles" or two aspects rather? Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth: so to say, paralyzed by the strength and predominance of the other *aspect*, during the life of man. These, then, are what we call the two principles or aspects of Manas, the higher and the lower; the former, the higher Manas, or the thinking, conscious EGO gravitating toward the Spiritual Soul (Buddhi); and the latter, or its instinctual principle, attracted to Kâma, the seat of animal desires and passions in man. Thus, we have *four* "principles" justified; the last three being (1) the "Double" which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life principle; and (3) the physical body. Of course no Physiologist or Biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, and which is the very key to the highest and divinest consciousness in man—his omniscient, spiritual and all embracing mind. This seemingly useless appendage is the pendulum which, once the clock-work of the *inner* man is wound up, carries the spiritual vision of the EGO to the highest planes of perception, where the horizon open before it becomes almost infinite. . . .

X.—But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements, and that what we call soul is merely a temporary self-consciousness produced as a bye-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

M.—Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in *their* case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious after-life is possible for them.

X.—But if human self-consciousness survives death as a rule, why should there be exceptions?

M.—In the fundamental laws of the spiritual world which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

X.—Quite so, I understand. It is an aberration of a blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see?

M.—They will not compel him, nor will he see anything. Having persistently denied an after-life during this life, he will be unable to sense it. His spiritual senses having been stunted, they cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the Spirit, or the flame from the Flame—of Atmâ in short—and you confuse it with the human soul—Manas. . . . You do not understand me; let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I say: it is possible. Because believing firmly in our Esoteric Doctrine, which refers to the post-mortem period, or the interval between two lives or births as merely a transitory state, I say:—Whether that interval between two acts of the illusionary drama of life lasts one year or a million, that post-mortem state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead swoon.

X.—But since you have just said that the fundamental laws of the after-death state admit of no exceptions, how can this be?

M.—Nor do I say now that they admit of exceptions. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood *Mundâkyâ Upanishad* and *Vedânta-Sâra* all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to have a very clear perception why the materialist may not have a self-conscious survival ofter death: because Manas, in its lower aspect, is the seat of the terrestrial mind, and, therefore, can give only that perception of the Universe which is based on the evidence of that mind, and not on our spiritual vision. It is said in our Esoteric school that between Buddhi and Manas, or Îshvara and Prajñâ,* there is in reality no more difference than *between a forest and its trees, a lake and its waters*, just as the *Mundâkyâ* teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from

* Îshvara is the collective consciousness of the manifested deity, Brahmâ, *i.e.*, the collective consciousness of the Host of Dhyan Chohans; and Prajñâ is their individual wisdom.

being still a forest. The destruction or post-mortem death of one personality dropped out of the long series, will not cause the smallest change in the Spiritual divine Ego, and it will ever remain the same EGO. Only, instead of experiencing Devachan it will have to immediately reïncarnate.

X.—But as I understand it, Ego-Buddhi represents in this simile the forest and the personal minds the trees. And if Buddhi is immortal, how can that which is similar to it, *i.e.* Manas Taijasi,* lose entirely its consciousness till the day of its new incarnation? I cannot understand it.

M.—You cannot, because you will mix up an abstract representation of the whole with its casual changes of form; and because you confuse Manas Taijasi, the Buddhi-lit human soul, with the latter, animalized. Remember that if it can be said of Buddhi that it is unconditionally immortal, the same cannot be said of Manas, still less of Taijasi, which is an attribute. No post-mortem consciousness or Manas Taijasi, can exist apart from Buddhi, the divine soul, because the first (Manas) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (Taijasi) is identical with the first, and that it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that Buddhi-Manas can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two—*i.e.* the spiritual and the human soul, had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognize its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like Taijasi, or spiritual radiance, is simply a transitory phenomenon.

X.—Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

M.—I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Taijasi itself becomes a mere question of

* Taijasi means the radiant in consequence of the union with Buddhi of Manas; the human, illuminated by the radiance of the divine soul. Therefore Manas Taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the representation of the divine *plus* the human intellect and self-consciousness.

time: because both immortality and consciousness after death become for the terrestrial personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap in our after-life only the fruit of that which we have ourselves sown, or rather created, in our terrestrial existence.

X.—But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

M.—Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just past existence.* The whole punishment after death, even for the materialist, consists therefore in the absence of any reward and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence, on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his post-mortem existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child; either entirely dreamless, or with pictures of which he will have no definite perception. For the believer it will be a dream as vivid as life and full of realistic bliss and visions. As for the bad and cruel man, whether materialist or otherwise, he will be

* Some Theosophists have taken exception to this phrase, but the words are those of the Masters, and the meaning attached to the word "unmerited" is that given above. In the T. P. S. pamphlet No. 6, a phrase, criticized subsequently in *Lucifer* was used, which was intended to convey the same idea. In form however it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma, but to that of other people—and for these sufferings they of course deserve compensation. If it is true to say that nothing that happens to us can be anything else than Karma—or the direct or indirect effect of a cause—it would be a great error to think that every evil or good which befalls us is due *only* to *our* own personal Karma. (*Vide* further on.)

immediately reborn and suffer his hell on earth. To enter Avitchi is an exceptional and rare occurrence.

X.—As far as I remember, the periodical incarnations of Sûtrâtmâ* are likened in some Upanishad to the life of a mortal which oscillates periodically between sleep and waking. This does not seem to me very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every new incarnation a full change takes place not only in his external envelope, sex and personality, but even in his mental and psychic capacities. Thus the simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or any fact or event concerning it. . . . . I may forget in the morning what I have dreamed during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection have I of my past incarnation? How do you reconcile this?

M.—Yet some people do recollect their past incarnations. This is what the Arhats call Samma-Sambuddha—or the knowledge of the whole series of one's past incarnations.

X.—But we ordinary mortals who have not reached Samma-Sambuddha, how can we be expected to realize this simile?

M.—By studying it and trying to understand more correctly the characteristics of the three states of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

X.—Just so. But this takes us from our subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality especially.

M.—And the materialist is right for once, at least; since for one who has no inner perception and faith, there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during one's terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the post-mortem consciousness and the immortality of the soul is built. The Ego

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* Our immortal and reïncarnating principle in conjunction with the Mânasic recollections of the preceding lives is called Sûtrâtmâ, which means literally the Thread-Soul; because like the pearls on a thread so is the long series of human lives strung together on that one thread. Manas must become Taijasi, the radiant, before it can hang on the Sûtrâtmâ as a pearl on its thread, and so have full and absolute perception of itself in the Eternity. As said before, too close association with the terrestrial mind of the human soul alone causes this radiance to be entirely lost.

receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the post-mortem dreams? I repeat it, *death is sleep*. After death begins, before the spiritual eyes of the soul, a performance according to a programme learnt and very often composed unconsciously by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. A Methodist will be a Methodist, a Mussulman, a Mussulman, of course, just for a time—in a perfect fool's paradise of each man's creation and making. These are the post-mortem fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

X.—I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses or by scientific reasoning, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore, according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

M.—Almost so. Remember the universal Esoteric teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is the region of the eternal, changeless, immortal cause of all; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

X.—Stop! . . . Can the consciousness of my terrestrial Egos perish not only for a time, like the consciousness of the materialist, but in any case so entirely as to leave no trace behind?

M.—According to the teaching, it must so perish and in its fulness all except that principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out and out materialist, in whose personal "I" no Buddhi has ever reflected itself, how can the

latter carry away into the infinitudes one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present Self it can carry away into after-life but that which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

X.—Well, and the flower, the terrestrial "I"?

M.—The flower, as all past and future flowers which blossomed and died, and will blossom again on the mother bough, the Sûtrâtmâ, all children of one root or Buddhi, will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sûtrâtmâ—but Sûtrâtmâ-Buddhi.

X.—But this does not explain to me at all, why you call life after death immortal, infinite, and real, and the terrestrial life a simple phantom or illusion; since even that post-mortem life has limits, however much wider they may be than those of terrestrial life.

M.—No doubt. The spiritual Ego of man moves in Eternity like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual "Pilgrim" is eternal. Therefore are the hours of his post-mortem life—when, disembodied he stands face to face with truth and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call "the cycle of rebirths"—the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, to be following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego having reached its goal becomes the divine ALL. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. This Ego is the actor, and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity up to the very threshold of Paranirvâna, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sûtrâtmâ or Ego. It collects from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, and uniting all these into one whole it

emerges from its chrysalis as the glorified Dhyân Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

X.—Thus then it seems, that for the terrestrial personality, immortality is still conditional. Is then immortality itself *not* unconditional?

M.—Not at all. But it cannot touch the *non-existent.* For all that which exists as SAT, ever aspiring to SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit and yet the two are one. The essence of all this, *i.e.*, Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, the externality, is certainly only the illusion of our personal conceptions. Therefore, do we call the after-life alone a reality, while relegating the terrestrial life, its terrestrial personality included, to the phantom realm of illusion.

X.—But why in such a case not call sleep the reality, and waking the illusion, instead of the reverse?

M.—Because we use an expression made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

X.—Nevertheless, I cannot understand. If the life to come is based on justice and the merited retribution for all our terrestrial suffering, how, in the case of materialists many of whom are ideally honest and charitable men, should there remain of their personality nothing but the refuse of a faded flower!

M.—No one ever said such a thing. No materialist, if a good man, however unbelieving, can die for ever in the fulness of his spiritual individuality. What was said is, that the consciousness of one life can disappear either fully or partially; in the case of a thorough materialist, no vestige of that personality which disbelieved remains in the series of lives.

X.—But is this not annihilation to the Ego?

M.—Certainly not. One can sleep a dead sleep during a long railway journey, miss one or several stations without the slightest recollection or consciousness of it, awake at another station and continue the journey recollecting other halting places, till the end of that journey, when the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former? According to what one has

believed in and expected after death, such is the state one will have. He who expected no life to come will have an absolute blank amounting to annihilation in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, and which is created by the materialist himself. But there are various kinds of materialists, as you say. A selfish wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must drop at the threshold of death his personality for ever. This personality having no tendrils of sympathy for the world around, and hence nothing to hook on to the string of the Sûtrâtmâ, every connection between the two is broken with the last breath. There being no Devachan for such a materialist, the Sûtrâtmâ will reïncarnate almost immediately. But those materialists who erred in nothing but their disbelief, will oversleep but one station. Moreover, the time will come when the ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, or station, from the life eternal.

X.—Still, would it not be more correct to say that death is birth into a new life, or a return once more to the threshold of eternity?

M.—You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures*. Moreover, with your fixed Western ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of post-mortem existence. It is just because of such ideas—save in a few philosophers who are not read by the many and who themselves are too confused to present a distinct picture of it—that all your conceptions of life and death have finally become so narrow. On the one hand, they have led to crass materialism, and on the other, to the still more material conception of the other life which the Spiritualists have formulated in their Summer-land. There the souls of men eat, drink and marry, and live in a Paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, but are still more material, if possible. What between truncated Angels, brass trumpets, golden harps, streets in paradisiacal cities paved with jewels, and hell-fires, it seems like a scene at a Christmas pantomime. It is because of these narrow conceptions that you find such difficulty in understanding. And, it is also just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

FAITH BY SCIENCE

The Dawn of a New Order of Things.

COMPILED

BY

MRS. BLOOMFIELD MOORE

A NEW CREED

(Human and Humane)

God will take account of the selfishness of wealth and His quarrel has yet to be fought out.—*Rev. F. Robertson.*

All the great things of time have been done by single men, from Judas Maccabeus down to Cromwell. We hear the age spoken of as degenerative because of the vast accumulations of wealth. But wealth may be a power for beneficence, as great brains may be, and we have no more reason for regretting large fortunes than large heads. No doubt to secure a perfect equality of all people we need small heads, and small heads or empty heads go with empty purses. By no other means can you level us. So also by wealth the world has been moved, and will continue to be moved. Can we consecrate money power to humanity, as we do mind power? We do not see why not, And in our judgment anyone who does not feel the change that is going on must be blind. It is not legislation that will produce a moral revolution, but a new enthusiasm. The future holds for us a grand enthusiasm of this sort—a moralisation of property and possession.—*Social Science in Science Siftings.*

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FAITH BY SCIENCE.

THE DAWN OF A NEW ORDER OF THINGS.

"All for each and each for all."

A WAVE of unrest seems to be passing over the world. Uneasiness prevails on every side. We walk gingerly as though on the edge of a precipice. Discontent is spreading everywhere. The struggle between capital and labour threatens to reach unheard-of proportions. . . . . What is the meaning of the general restlessness? What are its causes? Is the world growing old and effete? Is the human race worn out? Is this generation incapable of the great achievements of the past? Does its materialism clog its powers and prevent its progress? Is the world going wrong for want of an ideal? A people which does not believe in its lofty mission will never accomplish it. Science has made gigantic strides in our days; but have its discoveries added much to the sum of human happiness? It has contributed to our material comfort in various ways, but it has not done much for the federation of the world. The great growth of luxury is not a good, but an evil, if it rob us of our belief in our great destiny and if it weaken our endeavour. If "the time is out of joint", is it not possible that worship of wealth is responsible for it? "He who makes haste to be rich shall not be innocent." Ours is emphatically the age in which men "make haste to be rich", without much regard to the means. Capital has profited unduly at the expense of labour; employers have attained to fortune too quickly for the welfare of the employed. Commerce has forsaken the path of safety to indulge in rash and reckless speculation. Businesses have been converted into companies more for the benefit of vendors and financial houses than for the public. Company promotion has been carried to reckless lengths, and schemes for getting rich rapidly—schemes of the South Sea bubble order—have multiplied in every part of the civilized world. The Nemesis has come in the shape of restlessness, discontent, paralysis of trade, strikes, disorganisation of finance, demoralisation of Bourses, and general insecurity.

Galignani's Messenger.

"The first seal is being broken in the book of vibratory philosophy; the first stepping-stone is placed toward reaching the solution of that infinite problem, the origin of life."—*John Ernst Worrell Keely*, 1890.

"The seals are opened, as it were, under the sign Leo—as believing that such an age is coming on in which prophecy may be fulfilled that the earth be filled with the knowledge of the Lord, which shall cover it with wisdom and understanding in the deep mysteries of God."—*Jane Lead*, 1699.

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"Evils bear in themselves the causes of their own extirpation. Providence is bringing the old order of things to a close in order to provide place for something better and higher."—*Julian Hawthorne.*

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Professor Rowland, in his paper on the "Spectra of Metals", which he read at Leeds, says that the object of his research is "primarily to find out what sort of things molecules are, and in what way they vibrate". The primary object of Mr. Keely's researches has been to find out all that he could about the laws that control vibrations, and on this line of research he made his discoveries, as to "what sort of things molecules and atoms are, and in what way they vibrate". One of the editors of the *Times*, in London, in January, 1891, wrote out this question for Keely to answer:—"What impulse led you primarily into the research of acoustic physics?" Keely replied, "An impulse associated sympathetically with my mental organism from birth, seemingly, as I was acutely sensible of it in my childhood. Before I had reached my tenth year, researching in the realm of acoustic physics had a perfect fascination for me; my whole organism seemed attuned as if it were a harp of a thousand strings, set for the reception of all the conditions associated with sound force, as a controlling medium, positive and negative; and with an intensity of enjoyment, not to be described. From that time to the present, I have been absorbed in this research, and it has opened up to me the laws that govern the higher workings of nature's sympathetic, hidden forces; leading me gradually on to the solution of the problem relating to the conditions that exist between the celestial and terrestrial out-reaches, *viz.*, polar negative attraction." Another question asked by the same editor (in January, 1891):—"What is the main difficulty to be overcome before completing the system for commercial benefit?" Answer:—"The principal difficulty rests in equating the thirds of the thirds of the transmitters (*i.e.*, the gold, silver, and platina sections of which the transmitting wires are composed) to free them of molecular differentiation. The full control of this force can never be accomplished, until pure molecular equation is established as between the nodal interferences (that result in their manufacture) and the chord mass of their sectional parts. When this has been done, the chasm between the alternation of the polar forces, which now exists, preventing the inducing of polar and depolar conditions, will be bridged over and commercial benefits at once established as the result. The devices for inducing these conditions, primarily, are perfect: but the pure, connective link on trans-

mission has to be equated, before continued mechanical rotation and reversion can be attained."

As has already been said, Keely's researches have all been on the line of vibrations; and it was while pursuing them that he "stumbled over", to use his own words, the inter-atomic sub-division of the molecule, which released the Geni that for years thereafter was his master. Keely's attention not having been turned to molecules and atoms, he was not able, in the earliest years of his discovery (of the existence of a "force of nature more powerful and more general even than electricity") to form any opinion as to the origin of the force. He was as one who, in the thick darkness of an underground labyrinth, found himself face to face with a giant, whose form even he could not see, to lay hold of in a death grapple; but when a germ of the knowledge that he needed fell on his mind, he was quick to seize it, and the acorn grew into an oak. Here again, to use his own words:—"I was as a boulder resting on the summit of a mountain, until an introductory impulse was given to start it on its course; then, rushing onwards and carrying all before it, its concussion, when the goal is reached, will produce the crash that will awaken a sleeping world."

Priestley proclaimed it as his belief that all discoveries are made by chance; but "Providence sends chance", and the man of genius is he who is able to improve all opportunities and mould them to his own ends. In a discovery, says Edison, there must be an element of the accidental, and an important one too: discovery is an inspiration, while an invention is purely deductive. The story of the apple dropping from the tree, and Newton starting with a species of "Eureka", he rejects absolutely. Maintaining that an abstract idea or a natural law may, in one sense, be invented, he gives it as his opinion that Newton did not discover the theory of gravitation, but invented it; and that he might have been at work on the problem for years, inventing theory after theory, to which he found it impossible to fit his facts. That Keely claims to have discovered an unknown source of energy has not seemed to disturb the equilibriums of some of the men of science who have witnessed the demonstrations of the force, as much as that he should have invented theories in regard to the operation of the laws that control it. For a man who had lived more than half-a-century without troubling himself as to the existence of molecules and atoms to suddenly awaken to the knowledge of their existence, and to invent theories as to "what sort of things they are and how they vibrate", was sufficient proof, in their eyes, that he invented his discovery; but men who are, in thought, reaching out into unknown realms, are the very men who are most likely to lay hold of a discovery;—as did Bell, who, speculating upon the nature of sound, filed an invention for his telephone before he discovered that articulate speech could be conveyed along a wire. It was in the same way that

Keely, speculating upon the nature of vibration, was led into the field of invention ; and while experimenting with one of his inventions, he suddenly stepped into that great unknown territory which lies beyond the horizon of ordinary matter. It took him nearly a score of years to find out where he was. Years of experiment followed before he was able to summon the Geni at will ; for when his lever first registered a pressure of 2000 lbs., while subjecting water to the action of multiplied vibrations, he had no idea how to proceed, as far as the number of vibrations was concerned, to repeat the operation. Commencing at a certain point, he increased the vibrations day by day ; until, six years later, he was able to affect the dissociation at will. But at that time Mr. Keely had too much mechanical work to do to give any of his time to theorizing. He was in the clutches of a speculating Keely Motor Company, whose cry was, " Give us an engine ! " and day and night this toiler fought his way in the underground labyrinth, thinking only of a commercial engine. It was not until Macvicar's " Sketch of a Philosophy " fell into Mr. Keely's hands that he realized he had imprisoned the ether. This was in 1884, and, four years later, in 1888, Prof. Hertz of Bonn announced that we were using the ether, without knowing it, in all electro-magnetic engines. By this time, Keely's researches, in vibratory physics, had led him well on his way in the construction of hypotheses as to " what sort of things molecules are, and in what way they vibrate ". An hypothesis treats a supposed thing as an existing thing, for the purpose of proving, by experimental demonstration, whether the supposition is correct or not. At a critical juncture, Mrs. J. F. Hughes (a grand-niece of Charles Darwin), hearing of Keely's researches, became interested in his work ; and her book on " The Evolution of Tones and Colours " was sent to Mr. Keely. An expression used by Mrs. Hughes in that work brought a suggestion to Mr. Keely. The veil of darkness was rent asunder which had enveloped him in what he called " Egyptian blackness ", and from that time he worked no longer in the dark.

Pythagoras taught that the same law which underlies harmonies underlies the motion of the heavenly bodies, or, as Mrs. Hughes has expressed it, " The law which develops and controls harmony develops and controls the universe." Mr. Keely, nothing daunted by the vast extent, the stupendous " outreach " of the domain, the boundary line of which he had thus crossed, concentrated all his energies upon " the situation ;" thinking, thereafter, not alone of the interests of commerce as before, but of the developing of a system, which he could give to science in the same hour that he should hand over, to those whose thoughts were only on financial gain, the inventions which our age is demanding, in the interests of humanity, with the stern voice of the master necessity ; a voice which never fails to make itself heard in " the voice of the people ". Experiment after experiment justified

his hypotheses and converted them into theories. To keep pace with the wants of humanity, invention must now walk side by side with philosophy. It took half a century for the "Principia" of Newton to tread down the contempt and opposition that its publication met with; and now progressive knowledge is overshadowing Newton's vast attainments. Faraday, after discovering electro-magnetic conditions, as related to latent or hidden energy, did not pursue his researches far enough to establish a theory as to the mode of transference of magnetic force, though, in some of his speculations on the line of force, he hit upon truths now advanced in Keely's theories. The physicists of Faraday's time could not reach up to him. They complained of his "obscurity of language", of his "want of mathematical precision", of his "entertaining notions regarding matter and force altogether distinct from the views generally held by men of science". It is not then to be wondered at that modern physicists took up lines of research more in accordance with their own views. The experiences of one age are repeated in another age; and the same charges that were brought against Faraday are now brought against Keely, with shameful attempts to prove him to be "a fraud"; a man "living upon the credulity of his victims"; "a modern Cagliostro"; "an artful pretender". The question is often asked, "Is he not an ignorant man?" Yes, so ignorant, that he knows how ignorant he is; so ignorant, that he asserts, with Anaxagoras, that intelligent will is the disposer and cause of everything; and not satisfied with asserting this great truth, he has devoted the remnant of his days to finding out and demonstrating how this cause operates throughout nature. But ignorant as Keely has always confessed himself to be, he knows more of the mysterious laws of nature which hold the planets in their courses and exert their dynamic effect upon the tides, more of the "shock effect" which, brought to bear upon molecules, causes their disruption and supplies the fine fluid thus liberated, which extends the "shock effect," as Frederick Major has conjectured, to the atoms that compose them. Ignorant as Keely is, he knows that "out of the strife of tremendous forces, which is ever going on in nature, is born a creation of law and harmony"; that from atomic recesses to the farthest depth there is naught but "toil co-operant to an end," that "all these atoms march in time, and that it is no blind cause which originates and maintains all." Admitting his ignorance, Keely claims with Dr. Watson that "the many who are compelled to walk should not scoff at those who try to fly." All who agree in believing that "the advance of the modern school of natural philosophy affords no justification for the intolerant and exclusive position taken by certain physicists," will be ready to examine Keely's theories, in the light of his demonstrations, even although they have been stigmatised as fallacies. Science owes large obligations to many fallacious theories.

Canon Moseley has said that the perfecting of the theory of epicycles

is due to the astrologers of the middle ages; and that but for them the system of Copernicus would have remained a bare speculation, as did that of Pythagoras for more than two thousand years. In the same way that astrology nurtured astronomy, chemistry was cradled by alchemy.

Keely welcomes criticism of his theories, and is able to answer all who come to him, with criticisms, in a proper spirit; but to quote one of his own expressions, "as far as a physical truth is concerned I never throw up the sponge for any one". Of Professor Crookes, Keely wrote quite recently: "Your friend is wrong in saying that I dabble in chemical heresies. There must be some misunderstanding on his part, for I have never asserted that nitrogen is a necessary constituent of water. I only said that, after a thousand experiments had been conducted, there was a residual deposit, in one of my tubes, of a resinous substance, that showed nitrogenous elements, which I could not account for. I consider Professor Crookes one of the greatest of discoverers, and, when he understands my system, he will be one of the first to endorse it."

A philosophical journalist says of the force discovered by Keely, that "it is harder to believe in than either steam or electricity, because it has no visible manifestation in nature. It does not rise in white clouds from every boiling kettle or flash with vivid light in every thunderstorm. It does not show itself in the fall of every loosened body to the earth, like gravitation, nor can it be discovered, like oxygen, by chemical investigation. If it exists at all, it is in a form entirely passive, giving no hint of its presence until it is brought out by the patient investigator, as the sculptor's chisel brings out the beautiful statue from the shapeless mass of marble.

"Working thus entirely in the dark, with an intangible, imponderable, invisible something whose nature and attributes are all unknown, and whose characteristics differ essentially from those of any other known force, what wonder if the inventor's progress is slow and his disappointments many? Mr. Keely may be deceived or he may have discovered an actual force which he is unable to harness; but the fact that he is very slow in perfecting whatever discovery he may have made is no proof that he has not made a very great one.

"Far be it from us to say in this age of scientific marvels, that any proposition whatever is impossible of accomplishment; but while we wait for Mr. Keely to make his alleged discovery public before we become enthusiastic over it, we would not set it down as a fraud and the reputed discovery as a humbug. It is the nature of inventors to be enthusiastic, and to think that they are on the eve of success when, in fact, a great deal remains to be done.

"Especially is this the case in the development of a hitherto unknown force. James Watt had a comparatively straight road to travel from his mother's tea-kettle to his first steam-engine, but it took him many

years to traverse it. More than a lifetime elapsed after Franklin drew electricity from a cloud before Morse sent it over a telegraph wire, and Morse himself worked for years to make it available for business purposes, while men are still constantly finding new adaptations of the mysterious force of which that was the first practical application."

But, as Frederick Major has said, "Science at present is too full of its own erroneous theories to accept or even notice theories outside of science, until practically proved, and, probably, not even then, unless they can foist them upon the public as partially their own." These words are not applicable to all men of science. There are some, among those most eminent, who, in the spirit of true science, are quite prepared for other roads to knowledge than those of our three hundred years old induction school. The late Professor W. K. Clifford, F.R.S., was one of those men who, in their earnest desire for "truth at any cost", was ready to advance in every direction open to him. No "fear of a false step" held him back. He did not belong to the category of philosophical sceptics whom Dr. Stoney has so well classified as damping all advance, unless it can be carried on, from the beginning, under such conditions of perfection as are impossible in the early stages of every discovery and of almost every inquiry. Professor Stoney has well described Keely's method of work in these remarks: "In the scientific method of investigating the validity of our beliefs, we take our existing beliefs as our starting point, or a careful selection of those which are fitted to enable us to advance. After the legitimate consequences of these have been worked out, the inquirer finds himself in a better position to return and test the validity of the bases on which he proceeded. After these revisions, and such corrections as he finds possible, he makes a step of a like kind farther forward: after which another revision and another advance. Thus real progress is accomplished. Probabilities acquire strength and accumulate; and in the end a state of mind is attained replete with knowledge of the realities within and around us. The sea of knowledge on which man makes his brief voyage is for the most part unfathomable. He cannot hope, except near shore, to measure the *whole* depth, and thus attain philosophical certainty. But the scientific student may diligently use such a sounding line as he possesses—that of probability—and with it explore wide expanses under which there are no rocks or shoals within the utmost depth that he can plumb, and over which he may securely sail. Compare this with the situation of the philosophical sceptic, groping among rocks along the shore, and not venturing beyond the shallow margin which he can probe with his little pole."

Professor Clifford struck out boldly in this unfathomable ocean of knowledge, when he admitted the infinite divisibility of the atom, which is one of the bases of Keely's theories. And how exquisitely did his penetrating vision pierce the mists of materialism when he wrote: "Every time

that analysis strips from nature the gilding that we prized, she is forging thereout a new picture more glorious than before, to be suddenly revealed by the advent of a new sense whereby we see it—a new creation, at sight of which the sons of God shall have cause to shout for joy. What now shall I say of this new-grown perception of Law, which finds the infinite in a speck of dust, and the act of eternity in every second of time? Shall I say that it kills our sense of the beautiful, and takes all the romance out of nature? And, moreover, that it is nothing more than a combining and reorganising of our old experiences; that it never can give us anything really new; that we must progress in the same monotonous way for ever. But wait a moment. What if this combining and organising is to become first habitual, then organic and unconscious, so that the sense of law becomes a direct perception? Shall we not then be really seeing something new? Shall there not be a new revelation of a great and more perfect cosmos, a universe fresh-born, a new heaven and a new earth? *Mors janua vitæ*, by death to this world we enter upon a new life in the next.

"Doubtless there shall by-and-by be laws as far transcending those we now know as they do the simplest observation. The new incarnation may need a second passion; but, evermore, beyond it is the Easter glory."

In these words there is the true ring of divinely inspired prophecy to those who know of the pure philosophy which Keely's system unfolds; teaching the "wondrous ways of Him who is perfect in knowledge.' Professor Clifford was one of those whom Ernest Renan has classified as "scouts in the great army, who divine beforehand that which becomes ere long patent to all. In their rapid and venturesome advance they catch sight before the others of the smiling plains and lofty peaks." The student of nature has been compared to a hound, wildly running after, and here and there chancing on game, "universal exploration, a beating up of the game on all sides, that and that only is the sole possible method." And this is the spirit of those who pursue their researches in a scientific frame of mind: while those who enter the field in a sceptical mood, are indisposed to step out of the beaten track where they feel sure of their footing.

They have no ambitions to meet the fate of the trilobites in Professor Clifford's amusing apologue. "Once upon a time—much longer than six thousand years ago—the Trilobites were the only people that had eyes; and they were only just beginning to have them. Some of the Trilobites, even, had as yet no signs of coming sight, So that the utmost they could know was that they were living in darkness, and that perhaps there was such a thing as light. But at last one of them got so far advanced that when he happened to come to the top of the water in the daytime he saw the sun. So he went down and told the others that in general the world was light,

but there was one great light which caused it all. Then they killed him for disturbing the commonwealth; but they considered it impious to doubt that in general the world was light, and that there was one great light which caused it all. And they had great disputes about the manner in which they had come to know this. Afterwards another of them got so far advanced that when he happened to come to the top of the water, in the night-time, he saw the stars. So he went down and told the others that in general the world was dark, but that, nevertheless, there was a great number of little lights in it. Then they killed him for maintaining false doctrines: but from that time there was a division amongst them, and all the Trilobites were split in two parties, some maintaining one thing and some the other, until such time as so many of them had learned to see that there could be no doubt about the matter that both of the savant Trilobites were right."

Bacon has compared the mind of man to a prisoner in a cave with his back to the light, who sees only shadows of the events passing outside.

Dr. Stoney, in his paper on "Natural Science and Ontology", frames a working hypothesis, which leads up to Keely's theory that "the laws of the universe are the laws of thought". "This is a very different thing," says Dr. Stoney, "from saying that they are the laws of human thought. The laws of human thought bear to them the same small proportion which the laws of the action of the wheels of a watch upon one another bear to the entire science of dynamics. . . . Natural science is thus, as it were, the study of an ever-changing shadow cast in a special and very indirect way by the mighty march of actual events."

"The history of philosophy", writes Ernest Renan, "should be the history of the thoughts of mankind. Hence we must look upon philology, or the study of ancient literatures, as a *science* having a distinct object, *viz.*, the knowledge of the human intellect."

The philologist and the chemist, because of the results of the researches of the one, and of the nature of the researches of the other, are the students who are best able to comprehend the discoveries of Keely. "It is the characteristic and the pride of modern science to attain its most lofty results only through the most scrupulous methods of experiment, and to arrive at the knowledge of the highest laws of nature, its hands resting on its apparatus. If the highest truths can, as it were, emanate from the alembic and the crucible, why should they not equally be the result of the study of the remains of the past, covered with the dust of ages? Shall the philologist who toils on words and syllables be less honoured than the student of chemistry labouring in his laboratory? It is impossible to guess beforehand what may result from philological researches, any more than one can know, in digging a mine, the wealth it may contain. We may be on our way to the discovery of a new world. Science always presents

itself to man as an unknown country. The most important discoveries have been brought about in a roundabout way. Very few problems have been deliberately grappled with at the outset, 'taken at the core'. There is nothing more difficult to foretell than the importance with which posterity will invest this or that order of facts; the researches that will be abandoned, the researches that will be continued. In looking for one thing one may stumble upon another; in the pursuit of a mere vision, one may hit upon a magnificent reality.

When a result has been attained, it is difficult to realise the trouble its attainment has cost.—Ernest Renan in "The Future of Science".

Of this nature have been the researches of the present distinguished Professor of Chemistry in the Royal Institution, leading him into a discovery, the great importance of which the future alone can unfold.

Professor Dewar's brilliant success in producing liquid oxygen will be remembered by all who had the privilege of witnessing it last year, on the occasion of the celebration of Faraday's Centenary. Its production is attended with the greatest difficulties; so great that Professor Dewar even felt doubts as to his being successful in his attempt at that time, which made his complete success all the more gratifying to him. When produced, it is difficult to hold and difficult to manipulate; but nothing daunted by these difficulties, Professor Dewar continued his researches, subjecting it to tests which no mind less penetrating than his own would ever have thought of, with the result that, most unexpectedly to himself, he has "hit upon a magnificent reality". The ordeal to which, with consummate skill, he subjected this unstable fluid, disclosed its marvellous affinity for the magnet; and iron is now no longer able to claim the distinction which it has hitherto enjoyed, of monopolizing the affections of the magnet. Sir Robert Ball, L.L.D., F.R.S., in commenting upon this important and most interesting addition to our knowledge of the properties of oxygen, says:—"Seeing that water, which is so largely composed of oxygen, is not attracted by a magnet, it might certainly have seemed unlikely that a liquid which was nothing but pure oxygen should be affected to any noteworthy degree. I suspect, however, that Professor Dewar must have had some sagacious reason for anticipating that the magnet would treat liquid oxygen with much more attention than it bestowed on water. At all events, whether he expected it or not, the result as described was of the most extraordinary character. The liquid oxygen was vehemently attracted by the great magnet; it seems to have leaped from the vessel, to have clung round the poles, and continued to adhere to them until it had all evaporated and resumed the form of gas. The appreciation of this discovery will be shared not alone by chemists, but by all who are interested in the great truths of nature."

When Mr. Keely hit upon his discovery of an unknown force, he had

not the faintest conception of the infinite extent, nor of the nature, of the territory he had invaded. Step by step he had been led on through years of patient and persistent research, yet even now feeling that he has but lifted one corner of the veil of the goddess of nature, and that a lifetime is too short to do more than this. The physicists whom Keely, in the earlier years of his discovery, invited to confer with him as to the origin of the force which was generated by the disintegration of water, preferred rather to pronounce him an impostor, after witnessing his demonstrations, than to admit that such a result should have escaped the penetration of their all-powerful methods. "It indicates," says Dr. Watson, "a mistaken apprehension of the basis of our own so highly valued system of enquiry, that we should arrogate to it absolute exclusiveness, and deride, as though they were searchers after proved impossibilities, all those who choose to make the trial whether truth may be sought by any method besides our own."

History repeats itself, but on new planes. It is not those who are mighty in their own eyes whom Providence chooses as instruments to reveal new truths to the world when the needs of humanity require "a new order of things". The evolution of the human race is slow but sure. If in one century some backward steps are taken, in the next with giant strides all is regained that seemed to have been lost. Each age answers the need of its own time. "The condition of mankind, during the last quarter of the fifteenth century, bore some curious analogies to its state at present," writes Julian Hawthorne, under the heading, "The New Columbus". "A certain stage or epoch of human life seemed to have run its course and come to a stop. *The impulses which had started it were exhausted.* Once more it seems, we have reached the limits of a dispensation, and are halted by a blank wall. There is no visible way over it, nor around it. We cannot stand still; still less can we turn back. What is to happen? What happens when an irresistible force encounters an impenetrable barrier? That was the question asked in Columbus' day; and he found an answer to it. Are we to expect the appearance of a new Columbus to answer it again? What Columbus can help us out of our dangers now? The time has come when the spirit of Columbus shall avouch itself, vindicating the patient purpose of Him who brings the flower from the seed. Great discoveries come when they are needed; never too early nor too late. When nothing else will serve the turn, then, and not till then, the rock opens and the spring gushes forth. Who that has considered the philosophy of the infinitely great and of the infinitely minute can doubt the inexhaustibleness of nature? And what is nature but the characteristic echo of the spirit of man? A prophet has arisen, during these latter days, in Philadelphia, who is commonly regarded as a charlatan; but men cognizant of the latest advances of science, admit themselves unable to explain upon any known principles the effects he produces."

* * * * *

"What we are to expect is an awakening of the soul; the rediscovery and rehabilitation of the genuine and indestructible religious instinct. Such a religious revival will be something very different from what we have known under that name. It will be a spontaneous and joyful realization by the soul of its vital relations with its Creator. Nature will be recognised as a language whereby God converses with man. The interpretation of this language, based as it is upon an eternal and living symbolism, containing infinite depths beyond depths of meaning, will be a sufficient study and employment for mankind for ever. Science will become, in truth, the handmaid of religion, in that it will be devoted to reporting the physical analogies of spiritual truths, and following them out in their subtler details. Hitherto the progress of science has been slow, and subject to constant error and revision. But as soon as physical research begins to go hand-in-hand with moral or psychical, it will advance with a rapidity hitherto unimagined, each assisting and classifying the other.

"The attitude of men towards one another will undergo a corresponding change. It is already become evident that selfishness is a colossal failure. . . . . Recent social theorists propose a universal co-operation, to save the waste of personal competition. But competition is a wholesome and vital law; it is only the direction of it that requires alteration. When the cessation of working for one's livelihood takes place, human energy and love of production will not cease with it, but will persist and must find their channels. But competition to outdo each in the service of all is free from collisions, and its range is limitless. Not to support life, but to make life more lovely, will be the effort; and not to make it more lovely for one's self alone but for one's neighbour. Nor is this all.

"The love of the neighbour will be a true act of divine worship, since it will then be acknowledged that mankind, though multiplied to human sense, is in essence one; and that in this universal one, which can have no self-consciousness, God is incarnate.

"The divine humanity is the only real and possible object of mortal adoration, and no genuine sentiment of human brotherhood is conceivable apart from its recognition. But, with it, the stature of our common manhood will grow toward the celestial. Obviously, with thoughts and pursuits of this calibre to engage our attention, we shall be very far from regretting those which harass and enslave us to-day. Leaving out of account the extension of psychical faculties, which will enable the antipodes to commune together at will, and even give us the means of communicating with the inhabitants of other planets, and which will so simplify and deepen language that audible speech, other than the musical sounds indicative of emotion, will be regarded as a comic and clumsy archaism,—apart from all this, the fathomless riches of wisdom to be gathered from the commonest

daily objects and outwardly most trivial occurrences. will put an end to all craving for merely physical change of place and excitement. Gradually the human race will become stationary, each family occupying its own place, and living in patriarchal simplicity, though endowed with power and wisdom that we should now consider god-like. . . . . We have only attempted to indicate what regions await the genius of the new Columbus; nor does the conjecture seem too bold that perhaps they are not so distant from us in time as they appear to be in quality."

If we turn, from this seemingly Utopian forecast, to the matter-of-fact utterances of Ernest Renan, we will find that he anticipates nothing less as the destiny of humanity, than the perfecting of it as a unity. Asserting that the nineteenth century is preparing the way for the enfranchisement of the mind, he proceeds logically to show how this evolution is to be brought about, strong in his faith that Providence will not fail in its design to secure the ultimate happiness of the human race. To quote, at length, from Renan:—"It is the law of science, as of every human undertaking, to draw its plans on a large scale and with a great deal that is superfluous around them. Mankind finally assimilates only a small number of the elements of its food. But the portions that have been eliminated played their part in the act of nutrition. So the countless generations that have appeared and disappeared like a dream, have served to build the great Babel of humanity which uprises toward the sky, each layer of which means a people. In God's vast bosom all that lived, will live again, and then it will be true to the very letter that not a glass of water, not a word that has furthered the divine work of progress will be lost. That is the law of humanity; an enormous and lavish expenditure of the individual; for God only sets himself the large, general plan; and each created being finds subsequently in himself the instincts which make his lot as mild as possible. All help on, accelerate the day when the knowledge of the world shall equal the world, when the subject and the object having become identified, God will be complete. Philosophy up till now has scarcely been anything but fancy, *à priori*, and science has only been an insignificant display of learning. As for us, we have shifted the field of the science of man. We want to know what his life is, and life means both the body and the soul; not placed facing one another like clocks that tick in time, not soldered together like two different metals, but united into one two-fronted phenomenon which cannot be divided, without destroying it. It is time to proclaim the fact that one sole Cause has wrought everything in the domain of intellect, operating according to identical laws, but among different surroundings.

"The lofty serenity of science becomes possible only when it handles its imperturbable instrument with the inflexibility of the geometrician, without anger and without pity. True science, the complete and felt science will

be for the future, if civilization is not once again arrested in its march by blind superstition and the invasion of barbarism, in one form or another. But it is contended that the inferiority of philosophy of science consists in its being accessible to the small minority. This is, on the contrary, its chief title to glory, showing us that we should labour to hasten the advent of the blessed day in which all men will have their place in the sunshine of intelligence and will live in the true light of the children of God. It is the property of hope to hope against hope, and there is nothing which the past does not justify us in hoping from the future of humanity. Perfect happiness, as I understand it, is that all men should be perfect. I cannot understand how the opulent man can fully enjoy his happiness while he is obliged to veil his face in presence of the misery of a portion of his fellow-creatures. There can only be perfect happiness when all are equal, but *there will only be equality when all are perfect.* Thus we see that it is not a question of being happy; it is a question of being perfect; a question of true religion; the only thing which is serious and sacred. Inequality is legitimate whenever inequality is necessary for the good of humanity. Rights create themselves like other things. The French Revolution is not legitimate because it has taken place, but it took place because it was legitimate; the freeing of the negroes was neither achieved nor deserved by the negroes, but by the progress in civilization of their masters. Right is the progress of humanity; there is no right in opposition to this progress, and, *vice versâ*, progress legitimizes everything. Never, since the origin of things, has human intelligence set itself so terrible a problem as the one which now menaces our age. Upon the one hand, it is necessary to preserve the conquests already secured for civilization; while upon the other, all must have their share in the blessings of this civilization. It took centuries to conceive the possibility of a society without slavery. The traveller who looks only at the horizon of the plain risks not seeing the precipice or the quagmire at his feet. In the same way, humanity when looking only to the distant object is tempted to make a jump for it, without regard to the intermediate objects against which it may not improbably dash itself to pieces. Socialism is, therefore, right to the extent of discerning the problem, but solves it badly; or rather socialism is not yet possible of solution. Reforms never triumph directly; they triumph by compelling their adversaries to partially adopt them in order to overcome them. It might be said of reforms as of the crusades: "Not one succeeded: all succeeded." As one sees the tide bringing the ever collapsing waves upon the shore, the feeling aroused is one of powerlessness. The wave arrived so proudly, and yet it is dashed to pieces against the sand, and it expires in a feeble career against the shore which it seemed about to devour. But, upon reflection, one finds that this process is not as idle as it seems; for each wave, as it dies away, has its effect; and all the waves

combined make the rising tide against which heaven and hell would be powerless. Humanity, when it is fatigued, is willing to pause; but to pause is not to rest. The calm is but an armistice and a breathing space. It is impossible for society to find calm in a state when it is suffering from an open wound such as that of to-day. The age is oppressed by this inevitable and seemingly insoluble problem. We barricade ourselves in one party, in order not to see the reasons of the other side. The conservatives are wrong, for the state of things which they uphold, and which they do right to uphold, is intolerable. The revolutionists are wrong; for it is absurd to destroy when you have nothing to put in place of what you destroy. At these epochs, doubt and indecision are the truth; the man who is not in doubt is either a simpleton or a charlatan. Revolutions must be made for well-ascertained principles, and not for tendencies which have not yet been formulated in a practical manner. They are the upheavals of the everlasting Enceladus turning over when Etna weighs too heavily upon him. It is horrible that one man should be sacrificed to the enjoyment of another. If it were merely a question of self-indulgence, it would be better that all should have Spartan fare than that some should have luxuries and others go hungry; but as long as material ease is to a certain extent the indispensable condition of intellectual perfection, the sacrifice is not effected for the enjoyment of another individual of the luxuries of life, but it is made upon behalf of society as a whole. A society is entitled to what is necessary for its existence, however great may be the apparent injustice resulting for the individual. It is the idea of the ancient sacrifice—the man for the nation. If the object of life were but self-indulgence, it would not be unreasonable that each one should claim his share, and from this point of view any enjoyment which one might procure at the expense of others would be in reality an injustice and a robbery: but the object of life, the aim of society, should be the greatest possible perfecting of all. The State is neither an institution of police, as Smith would have it, nor a charity bureau and a hospital as the Socialists would have it. It is a machine for making progress. In the state of things which I should like to see, manual labour would be the recreation of mental labour. The immense majority of humanity is still at school: to let them out too soon would be to encourage them in idleness. Necessity, says Herder, is the weight of the clock which causes all the wheels to turn. Without the idea of progress, all the ideas of humanity are incomprehensible. We must keep our machines in order, if we would bring down paradise upon earth; and paradise will be here below when all have their share in light, perfection, beauty, and therefore in happiness.

"It matters little whether the law grants or refuses liberty to new ideas, for they make their way all the same; they come into existence without the law, and they are all the better for this than if they had grown in full

legality. When a river which has overflown its banks pours onward, you may erect dykes to arrest its progress, but the flood continues to rise; you may work with eager energy and employ skilful labourers to make good all the fissures, but the flood will continue to rise until the torrent has surmounted the obstacle, or until, by making a circuit of the dyke, it comes back by some other way to inundate the land which you have attempted to protect from it."

These are the advanced views of Ernest Renan, who still sees nothing before us but a fresh cataclysm, a general upheaval and chaos, terrible disturbances when human intelligence wlll be checkmated, thrown off the rails, so to speak, by events as yet unparalleled. We have not yet suffered sufficiently, he says, to see the kingdom of heaven. When a few millions of men have died of hunger, when thousands have devoured one another, when the brains of the others, carried off their balance by these darksome scenes, have plunged into extravagances of one kind and another, then life will begin anew. Suffering has been for man the mistress and the revealer of great things. Order is an end, not a beginning; but out of respect for the rights of bears and lions are we to open the bars of a menagerie? Are these beasts to be let loose upon men? No, for humanity and civilisation must be saved at any cost. But these problems, which make up the capital question of the nineteenth century, are, in a speculative sense, insoluble; they will be solved by brute force, says Renan. "The crowd behind is ever pressing forward; those in the foremost ranks are toppled over into the yawning gulf, and when their bodies have filled up the abyss, the last comers pass over on the level."

But let us suppose that what pseudo-science has wrested from us, true science is ready to restore; ready to offer all that Renan himself tells us is necessary to open the way for the elevation of the people, by giving all men a share in the delights of education; thus widening the basis of the brotherhood of humanity, and making room for all at the banqueting-table of knowledge, enabling men to be "*perfect in their measure*," for "absolute equality is as impossible in humanity as it would be in the animal reign. Each part is perfect in the hierarchy of the parts when it is all that it can be, and does well all that it ought to do."

Let us suppose that true science offers confirmation of all that our holy men have taught of the attributes of the Creator of all things, reiterating the promise of a time when this knowledge shall be spread over the face of the whole earth and made known to all men. Let us imagine that, in addition to the opening of these floodgates of knowledge, the time is drawing near when machinery, unknown now, will be employed to help the workman in his task, and abridge his hours of labour, leaving leisure for the cultivation of his mind. Aristotle has told us what would be the result, "if every instrument could work of its own accord, if the spindles worked of them-

selves, if the bow played the violin without being held, the contractors could do without workmen and the masters without slaves." Man would so master nature that material requirements would no longer be the supreme motive, and human activity would be directed towards the things of the mind. In such a state of existence men of intelligence would "conquer the infinite."—Schlegel.

We are living in a period of wondrous revelations of the power of God and the crowning discovery of this epoch promises the fulfilment of Scripture prophecy in a dispensation of harmony and peace, that will restore to mankind that measure of faith in God and immortality, which can alone give strength "to endure the evil days without feeling the weight of them" that lie between the present time and the realisation of our hopes for the perfection of humanity. With the knowledge that lies in this new revelation of the power of the All-Mighty, no hopes seem chimerical or Utopian. We shall all be as gods, when the fulness of the love of God and the power of God is made known to, and understood by all men. Tossing as we are in a seething whirlpool of scepticism, threatened as are the nations with dangers on all sides, if we were bereft of our God as the leading lights of science would have us believe, there would be no hope for humanity. But though the anchor of ancient faiths has been swept away by materialism, the sheet-anchor of faith by science has been let down from heaven, as it were, in our hour of peril, for the saving of the peoples: teaching as often before that the world lies in the bosom of God, like a child in its mother's arms, who with watchful solicitude ministers to its wants as they arise.

Religion, as revealed to us by our Holy Master, Jesus Christ, is to know and to love the truth of things. When this religion is understood and practised, then, and not before, will the earth be full of the knowledge that it is God who is, and that all the rest only appears to be. If anarchy and disorder would but wait for this time to arrive, no devastating cataclysms, no destroying whirlwinds, will come as forerunners to prepare the way, as in the past, for progress. The light now dawning will usher in "the new order of things", and we may expect that an era of material prosperity will soon set in, such as the world has never dreamed of; arresting the outbreak of barbarism which seems near at hand. There are some who contend that this revelation of an unknown force will, in the hands of anarchists, put back the progress of civilisation and enlightenment for centuries; there are others who proclaim that it will take the bread from the mouths of the hungry and swell the sums amassed by capitalists. But history shows that discovery heralds progress, and walks with it hand in hand. With the costless and unlimited power which will be made available, in every direction where power is required, all works of improvement will be carried out on a far grander scale than has ever been anticipated. The great polar stream, with its exhaustless supply of energy, places at our disposal a force

as harmless as the current that draws its keeper to the magnet. We have but to "hook our machinery on to the machinery of nature", and we have a safe and harmless propelling and controlling force, the conditions of which when once set up remain forever, perpetual molecular action the result. Another step made toward the conquering of the material world which must precede the advent of the reign of the spirit.

Schlegel foresaw that the only hope for a brotherhood of humanity lay in the thorough religious regeneration of the State and of science, and that through these combined powers the underlying purpose of Eternal Mind is to be made known, covering the earth with the knowledge of God as the waters cover the beds of the seas, obtaining a complete triumph for Christianity.

It would fill with despair the hearts of those who are working to bring about this end (so slow, so retrograde at times, does the evolution seem to be) did they not know that they have an Invincible Power working with them.

History has again repeated itself, and truth has once more had its birth in a stable. A star has arisen in the West which heralds to all races what the Star of Bethlehem heralded in Judea, *viz.*, the coming of the time when the earth shall be filled with the knowledge of the Lord. There are both Magi and shepherds now, as of old, who have watched for the rising of this star, and who were the first to behold the gold and crimson light of the approaching dawn, in which the faith that modern science crucified and laid away in its sepulchre, will have its resurrection and dwell on earth for evermore, the tabernacle of God with men.

The Dawn.

I believe the dawn is fast approaching when all scepticism will be wiped from the face of the earth and true science will become the religion of mankind.—John Ernst Worrell Keely.

Dante called his lifetime, "the time of my debt."

Have I not paid my debt, O God,
  What have I left to give?
Blest is my life in rendering all
  To help the nations live
In harmony, in peace, in love,
  As nations all will be,
When knowledge true shall cover earth
  As waters cover sea.

Nailed to the cross are all my hopes—
  Thou hast not spared me aught:
Yet, raised thereby above the world
  Its treasures count as naught:
Empty its titles and its show,
  Its honours and its fame;
Better the love of God to know
  Than riches, rank or name.

Two avenues there are, 'tis said,
From paltry passions vile—
From all calamities of earth—
From artifice and wile.
Science and Art their votaries lead
From quicksands and from shoal ;
Their guiding torches held aloft
Will light us to our goal.

When ended this—my " time of debt "—
'Tis only Thou canst know ;
But when the longed-for quittance comes
I stay not here below.
Till then give me the torch of Art
To light my pathway drear,
Let Science lift my thoughts to Thee
My lonely hours to cheer.

But when my life-long debt is paid—
My soul from body free—
No bondage can enslave me more,
For I shall go to Thee.
Haste, haste the hour when summons comes,
And takes me to my home ;
Here have I lived an exile's life,
An exile forced to roam.

The face of love was turned from me
When most I felt its need,
And in the wilds my feet were set
To plough and sow the seed.
Ashes and tears to me were given ;
I sat not by the way,
With folded hands to make lament
But laboured day by day.

Thou hast not dealt one useless blow,
What time I worked in field :
Each tear of blood, each hour of toil,
Increases harvest yield ;
And now the furrows all are ploughed,
If I have paid my debt,
By waters still, in paths of peace,
Thou wilt my footsteps set.

Æons may pass before my hopes
For earth are all fulfilled ;
But let " *the dawn* " approach, I pray,
Before my lips are stilled !
And let true knowledge cover earth
As waters cover sea—
Knowledge of truth, knowledge of love,
Knowledge, dear God, of Thee !

I wait the music of the spheres,
The rhythmic pulse of earth,
Which, when Death's angelus doth ring,
Announce immortal birth :
In that blest home beyond the veil
No discord rends the air—
The law of harmony prevails
And love reigns everywhere.

CLARA JESSUP MOORE.

"A NEW CREED."*

(HUMAN AND HUMANE.)

"The Bible is the word of God to man: the Creed is the answer of man to God. The Bible is the book to be explained and applied; the Creed is the Church's understanding and summary of the Bible."—*Philip Schaff, D.D.*

"There is but one Deity, the Supreme Spirit; he is of the same nature as the soul of man."—*Vedic Theology.*

"It was in India that man first recognised the fact that force is indestructible and eternal. This implies ideas more or less distinct of that which we now term its correlation and conservation. The changes which we witness are in its distribution."—*Professor Draper.*

"As for truth it endureth and is always strong, it liveth and conquereth for evermore."—*Esdras.*

"One eternal and immutable law embraces all things and all times."—*Cicero.*

"When the truth is made known, it will unwarp the complications of man's manufacture; and show everything in nature to be very simple."—*David Sinclair, author of "A New Creed."*

"KNOWLEDGE," said Lord Beaconsfield, "is like the mystic ladder in the Patriarch's dream. Its base rests on the primeval earth—its crest is lost in the shadowy splendour of the empyrean; while the great authors who, for traditionary ages, have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, maintaining, as it were, the communication between man and heaven."

This beautiful imagery holds within it that seed of truth, which is said to exist in the wildest fable; for, although all great discoveries, pertaining to the material world, have been made gradually, with much starting on the wrong track, much false deduction and much worthless result, spiritual truths can be revealed to man in no other way than by that spiritual influence which maintains communication between the terrestrial and the celestial, or the material and the spiritual. "Truth is attained through immediate intuition," say the Aryan teachers; but only by those who have educated their sixth sense; as will be seen in Mr. Sinclair's new work, "Vera Vita; or, the Philosophy of Sympathy". While the imaginative scientist is puzzling himself about new natural forces and the apparent

* By David Sinclair. Digby Long and Co., 18, Bouverie Street, Fleet Street, London.

suspension of old and hitherto invariable laws, Sinclair, in his writings, shows us that it is because we do not recognise the elements of nature that their influences remain mysterious to us.

The *Wigan Observer*, in its issue of September 3rd, under the heading of "A Remarkable Work by a Local Author", prints a review of "A New Creed", which recently appeared in the columns of "Invention".

"A NEW CREED," AND KEELY'S WORK.

A remarkable work this "New Creed." It should put those who will give it attentive reading on a new path of thought—a path which, at the present day, though pursued by some, is by very far the greater number ridiculed without being understood or without even an effort being made to understand the subject. The secrets of nature have ever had a huge attraction for a large number of the human family; and still more so the secrets of human thought and will—the propelling power which moves the world and actuates all that is in it. To deal with such a subject in ever so cursory a manner were a tremendous task indeed, and for the masterful yet lucid way in which the nameless author of this metaphysical treatise has grappled with the task, we have only the most unbounded praise. As may be imagined from the full title of the volume, the author examines his subject from the purely human and natural standpoint, taking as his axioms the incontrovertible facts that all men suffer, all men worship, and that all men believe "union is strength," while the key-notes of his argument are supplied in the two following brief quotations:—"The fundamental belief is that, 'in the creator is that sympathy which the creature, by created means made known to him, must imbibe as the requisite motive power for producing true human happiness;" and "that 'man was made to mourn' is to me a mere mythology. I do not believe it." Starting on these theses the author proceeds to show how, in a natural and proper state, man was not meant, nor made by his creator, to be miserable; that this condition was nought but an accident of life, an acquired habit of mankind; and that this is so is very ably and painstakingly demonstrated. Passing on to the next division of the work, which takes as its basis the fact that all men worship, that mankind, no matter how intellectual or how depraved, pays divine honours to what they consider superior beings or gods, there being no such being as a non-worshipper in the world, albeit among some Christians the line between belief and unbelief is a very thin one indeed; we come in due course to the third division of the book, which deals with the axiom that union is strength and all men believe it so to be; the hoary truth of which we know from ancient history, the necessity for society having been acknowledged from the very earliest times, there being no people, either past or present, who have been or are so utterly uncivilised

as not to see the necessity for combination, while, as events march, the necessity becomes still more marked. Having set forth the ground, the author proceeds to show how these three self-evident axioms had one and the same origin, and to demonstrate and prove the truth of his assertion the author is occupied. This originating element is of a more universal kind than any of those already known to science, which has not even been recognised, and yet which is the most widely spread and most powerful in all creation. "It is a volatile and spiritual-like substance pervading the realms of soul and body," so says the unknown author of what we cannot but consider a most ill-named work, "which is highly sensitive to every emotion and thought, a latent force in which lurks all the psychological secrets of nature." This is the matter with which the volume under notice deals, and in a manner convincing, thorough, demonstrable, and learned, which brings us face to face with a new factor in human thought. The following explanation thereof may well be quoted:—"It is not sympathy, yet it is that element in which sympathy can alone live, and is as essential to our true being as water is to a fish or air to birds and animals. It is an element existent everywhere, less substantial, but as real as air. As air is the medium of sound, light, and heat, so this element is a medium of great subtility, conveying even the unexpressed emotions of the mind, and transmitting instantaneously the pulsations of one soul to another. It is in all beings as certainly as there is electricity in the air. It is the immediate environment of all, and beyond it none can get. Through it the lower animals give their confidences and affections to mankind, and by it the soul communes with God." This may really be taken as the author's broad confession of faith, and upon it he proceeds to deliver a sermon, in which his reasons for this belief are given, to which those who are interested more particularly in metaphysical and psychological subjects are referred, conscious that they will find therein very much to impress. Our object, beyond paying our meed of praise to the work, is rather to place the matter of which it treats in line with the lifelong work of Keely, the Philadelphia scientist, and its present position. Perhaps no searcher in the fields of science has ever been so roundly abused as Keely, but followers and believers in the man and his work have always solaced themselves with the reflection that it has ever been thus with discoverers, from Galileo onwards. Thus the author of "A New Creed" says:—"The current of sympathy is a constant quantity in the *etheriform element* in every particle of human nature, just as there is electricity in everybody, but as electricity is only utilised by human instrumentalities, so must this sympathy be. . . . When men have this high belief in this *elemental* force, they will use their senses and prove it the greatest power in human life. This treatise claims for it greater power in the moral and spiritual world than is claimed for electricity in the material world." Keely thus writes on the same subject:

—"The action of Nature's sympathetic flows, regulates the differential oscillatory range of motion of the planetary masses as regards their approach toward and recession from each other. These flows may also be compared to the flow of the magnet which permeates the field, existing between the molecules themselves, sensitising the combined neutral centres of the molecules without disturbing, in the least, the visible molecular mass itself. In the planetary masses—balanced, as it were, in the scales of universal space, floating like soap bubbles in a field of atmospheric air, the concentration of these sympathetic streams evolves the universal power which moves them in their oscillating range of motion to and from each other. This sympathetic triple stream focalises and defocalises on the neutrals of all such masses; polarising and depolarising, positive and negative action; planetary rotation, &c. It is thus that all the conditions governing light, heat, life, vegetation, motion, are all derived from the velocity of the positive and negative interchange of *celestial sympathy with the terrestrial*." The italics are ours, and a comparison of the two quotations will show that, unconsciously, in all probability, the author of "A New Creed" and Keely are travelling the same paths of metaphysical research. Speaking of this universal ether, the former says:—"This etheriform agent is an invisible, but a great and wonderful power in creation, known to all by its influence and effects." Man must recognise that the wonderful mechanism of his life requires some motive power that is not in himself, and yet that will connect him with the divine source of his being, and with Him in whose image he is made. It is not a question to be settled by higher education or extraordinary scholastic intelligence, but one for common humanity. It is more than passing strange that two men—for we presume the author of the book under notice belongs to the sterner sex—placed in different hemispheres, should, unknown to each other, have started and travelled for some distance on the same track; and we unhesitatingly say that those who would rightly understand Keely and his work will find a study of "A New Creed" a very considerable help in that direction. We shall bring these somewhat lengthy notes to a conclusion, by quoting one of the latest utterances of Keely respecting his work, looked at from the mechanical, as apart from the metaphysical, point of view. He says: "From twelve drops of water a force can be developed that will fill a chamber of seven pint volume no less than six times with a pressure of ten tons to the square inch." And again:—"All molecular masses of metal represent in their intersticial molecular spaces incalculable amounts of latent force which, if awakened and brought into intense vibratory action by the medium of sympathetic liberation, would result in thousands of billions more power in foot pounds than that necessary to awake it. The resultant development of any and all forces is only accomplished by conditions that awaken the latent energy they have carried with them during

molecular aggregation." Those who have taken any interest in Keely and his work will find in this remarkable book—"A New Creed"—much that will help them to a better understanding of the nature of the element which Keely has been researching for many years, in his endeavours to utilise the unknown force in mechanics.

As Keely's work and Mr. Sinclair's are so closely associated in this criticism, it will be interesting to know that Keely himself, after reading Mr. Sinclair's book *twice*, writes in a private letter :—I consider it the most philosophical work I have ever read. In my estimation it conveys sound sense in its every line, and accords faithfully with every truth associated with sympathetic outflow and its environments."

The author of "A New Creed" had never heard of Keely's theories, nor of his existence even, when this book was issued, last June, which makes the similarity in their views of cerebral radiation and of sympathetic association the more striking. The same month an orthodox scientist, in "The Arena," touches upon these subjects, reasoning that if mental action is accompanied by molecular motions of any sort, it follows that there must be corresponding ether waves; and, therefore, that similarly constituted molecules in other bodies must, as necessarily, move in consonance with the first as if the source were heat-motion upon a similar molecule; drawing the inference that such phenomena as thought-transference would be looked for and explained as simply as the phenomena of the exchange of heat." Those who are familiar with Keely's claims, as a discoverer, know that he asserts there is a cerebral flow, or stream of will-force; and that the great universe of planetary masses, associated as it is with the celestial etheric sympathetic flows, bears the same relation to the physical organism, that celestial radiation bears to the will-force current emanating from the brain; illustrating the control which celestial mind has over terrestrial matter. The one fountain head of power is none other than the Omnipotent and All-pervading Will-Force of the All-mighty, which creates, upholds, guides and governs the Universe.

Were it not for this will-force eternally flowing into all created forms, the entire universe would disappear. In Keely's researches into the operation of the laws governing sympathetic etheric influence, he has found that the sympathetic flow, emanating from the normal human brain, comes in on the order of the seventh position of atomic-subdivision; compound inter-etheric sympathy the resultant: a condition of subtlety that readily and instantaneously permeates all forms of aggregated matter, from air to solid hammered steel.

With this explanation of what sympathetic association, or a flow of sympathy, implies, the reader of "A New Creed" will be better able to understand the nature of the unknown element which is therein declared to be more universal than all others. The writer says,—"It is a volatile

and spiritual-like substance pervading the realms of soul and body, and is highly sensitive to every emotion and thought; a latent force in which lurks all the psychological secrets of nature. It is not confined to any particular part of creation, not an adjunct of nature only, but an element diffused through the whole universe; terrestrial and celestial, corporeal and spiritual; animal, vegetable and mineral. Its existence is as capable of proof as any scientific theory."

Again, taking up Keely's theories, we find confirmation in sympathetic physics of Mr. Sinclair's views, in these words:—"Sympathetic association which governs all the solids, holds the same control over all liquids; and again from liquid to solid, embracing the three kingdoms, animal, vegetable and mineral. If metallic mediums are brought under the influence of this sympathetic flow, they become organisms which carry the same influence with them that the human brain holds over living organisms. The composition of metallic and that of physical positions are the same; although the molecular arrangement of the physical may be entirely opposite to the metallic, on their aggregations. The harmonious chords, induced by sympathetic, positive vibration, permeate the molecules in each, notwithstanding, and bring about the perfect equation of any differentiation that exists; thus making them one and the same medium for sympathetic transmission."

Mr. Sinclair is as firm in his belief as is Mr. Keely that this element is the great connecting link between the Creator and the created, and that it is capable of rendering more marvellous services to man than all the discovered uses of electricity.

The coincidences in the theories of these two philosophers are the more remarkable, inasmuch as Mr. Sinclair's have their origin, as set forth in "A New Creed," in metaphysics; while "Keely's wide and far-reaching philosophy" (to quote the words of a distinguished physicist), "has a physical genesis, and has been developed by long years of patient and persistent research." But it is an undisputed fact that, in countries far distant from each other, different men have fallen into the same lines of research; and have made correspondent discoveries, at the same time, without having had any communication with each other: and never has there been a time when so many were testing all things that appear to give proof of the super-sensual element in man. "There is a very general impression all over the world," says Marie Correlli, "that the time is ripe for a clearer revelation of God and 'the hidden things of God' than we have ever had before."

It would seem, by an article in the *Franklin Institute Journal* for June, on "Cerebral Radiation", that its writer, Professor Houston of Philadelphia, is in danger of falling into Keely's tracks, as in that paper he sets forth, very timidly it is true, some conjectures of his own, which Keely has been

for years demonstrating as theories, in his system of philosophy. Professor Houston's advance in this direction is the more remarkable as it is scarcely two years since he expressed his conviction that Mr. Keely was working with alternate currents of electricity. Within three months after this assertion had been made, Professors Brinton and Koenig, of the University of Pennsylvania, and Professor Tuttle, a Baltimore physicist, tested the force handled by Keely and pronounced it to be neither electricity nor magnetism nor compressed air.

All persons who are interested in Keely's discoveries and the nature of the unknown element discovered by Keely and Sinclair, will find in the writings of the latter a more lucid explanation of sympathetic association than Keely himself has ever been able to give in writing.

"There is no conductivity in the ether lines," writes Sinclair, "for selfish desires and motives; for they are not of the soul, but are only sounds of the lips" (or wishes of the material part of us), "so that the established connecting-rod between the living soul and the source of life is insulated from desires that are not begotten in sympathy, and they at once run to earth. Where there is no connection there can be no communion. Without the natural sympathetic etheric connection between the Source of Life and the soul, there can be no communication." "A New Creed", like the sympathetic etheric philosophy of Keely, reveals the connecting link between the finite and Infinite, and teaches us that the primal law of evolution and of progress is slowly but surely preparing our race for the time when Christianity will be something more than a mere profession, and the brotherhood of humanity will no longer be the meaningless phrase that it now is. We are led to see, by this pure philosophy, that "our solar system is a type of a healthy social system; that in it each one affects, binds, controls, sustains, helps, makes free each other; that no star lives for itself alone; that man was not made to mourn; and that our sufferings arise from our ignorance of the laws governing the innate motive power within us.

"*The times are not degenerate!* Men's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul its need
Of something greater than itself. The wraith
Of dead belief, we cherished in our youth,
Fades but to let us welcome new born truth.
Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn.
That night is passed; he hails a fairer morn,
And knows himself a something half divine!
No humble worm whose heritage is sin,
But part of God—he feels the Christ within!
No fierce Jehovah with a frowning mien
He worships. Nay, through love, and not through fear,
He seeks the truth, and *finds its source is near!*
He feels and owns the power of things unseen,
Where once he scoffed. *God's great primeval plan*
Is fast unfolding in the soul of man."—Ella Wheeler Wilcox.

Mrs. C. J. Moore.

MAN'S RELATION

TO THE

Phenomenal World

AS VIEWED BY

Transcendental Philosophy

AND BY

Occultism.

(A Paper read before the Adelphi Lodge, T.S. 7, Duke Street, Adelphi, W,C.)

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MAN'S RELATION TO THE PHENOMENAL WORLD.

THE object of this paper will be to distinguish between the real and the unreal aspect of life; to endeavour to show that all phenomena, time, space, matter, individuation, are contents of consciousness; are modes, self-determined by consciousness for its own manfestation; that the only reality in these phenomena exists in the consciousness which contains them and renders them possible.

Having determined that consciousness is the ultimate Reality in life, it will be shown that our normal state of consciousness may be expanded, or transcended.

This position will be shown first as maintained by the transcendental school of philosophy; that of Hegel and Professor Green, Kant, etc., and subsequently as taught by occultism.

The result of our education, of the influence of the opinions current in our surroundings, is that we are led to look on ourselves as something apart and separate from all else, as having separate self-existence; and of the world in which we live, as something standing outside of us, apart from us. We speak of this world outside of us as the tangible world, and infer thereby that the objects thus spoken of, have a reality in themselves, apart from and independent of consciousness. In fact most people consider the phenomenal world to be real, and thought to be comparatively illusory.

We are led to think of the Deity as a gigantic person, existing somewhere in the sky, and of our relation to him as of that of a culprit towards an omnipotent judge.

Thus we grow up without any conception of the unity of the Universe, of the fact that the Universe in all its manifold variety is the external manifestation of one all-pervading universal element, of which we ourselves are individualisations, and of which our surroundings are other aspects.

Most people go through life satisfied with the popular conception. Some, however, are led to analyse for themselves what "existence" means, and to seek to understand in what man's relation to the world around him consists.

The first thing that such a man will realise is, that he *is*, that he exists as a self-conscious centre of thought; he realises further that there is a world of objects, or phenomenal world, around him, with which his senses bring him in relation. He will realise further, that there is a world of thought which wells up within him, and which we describe as reflection, or re-presentation.

By further analysing his own thinking, he will find that the phenomenal, or so-called "tangible" world, has to be translated into the subjective in order to be perceived by the mind. Objects appeal to the senses, to the physical impermanent element in man, whereas the thought-symbols into which they are translated by the mind and conveyed to the apprehension, represent the principles which are behind or within the objects, and which principles appeal to that element in man which is of the same character. Cognition infers an identical element in the knowing act and the object known. But for this identity, or common element, cognition would be impossible. That which perceives its other aspect contains it and must be the ultimate Reality.

The consideration of the phenomenal world leads us to the conclusion that the reality to us of an object in presentation, consists in its presence in this common element, consciousness. A sensible world independent of sense-perception is a baseless assumption.

If not present to a particularised mode of consciousness, an object is still necessarily present to the universal. But our minds cannot cognise things in themselves. To perceive a thing in itself would be to perceive it neither in time nor in space, as these are furnished by the constitution of our perceptive faculties, and our minds are fettered by the limitations of the senses. Our minds only cognise certain symbols or thoughts of a thing presented to our self-consciousness by the senses.

Science teaches us that we do not perceive the objects which we sense, but only certain vibrations transmitted to our brain. Vibrations are radiated from objects and impinge on our senses. They there set up other vibrations in our nerves, which are transmitted to our brains. What it is that perceives these vibrations in the brain, gathers and transmutes them into thought, science does not analyse.

It is well known that our senses are not invariably reliable, and do not always transmit true pictures of objects. Thus to some people the fields and trees carry the appearance which to us would be red. The scale of our sense perceptions is very limited in comparison with that of many animals. Science has shown that there are vibrations which pass through us unperceived. For these and another reason to be referred to shortly, philosophy describes the phenomenal world as the hypothetical world. It is thus evident that the order of nature, as exhibited to particular minds, is an order of knowing, and that to attribute a validity to objects, apart from consciousness, would be fallacious.

Some schools of philosophy consider that the objectifying function of the mind is identical with the ultimate fact presented to consciousness. This must be a misconception. While valid of the fact it is not identical. The objectifying function of the mind is adjectival only; the discursive

intelligence can never represent the wealth of the Reality which lies beyond immediacy. Only by transcending the modal consciousness would that be possible. At the same time, we cannot think of any reality as the ultimate ground of our apprehension that is not in immediacy, or actually present in thought as self-reference.

It is difficult to distinguish between the perception in consciousness of objects of thought, of reflection, or representation, on the one hand, and the perception of actual concrete objects on the other. The reality of both to self-consciousness consists in the experience. Objects conceived in reflection are integrated experiences. "Actual concrete objects in presentation are formed by a quasi-judgment, wherein past experiences are associated with present sensation and regarded as present in time and space." But actual and concrete experience must not be confused with experience reflected on.

There is another aspect of the conditions of life which is generally the subject of fallacious conceptions.

Time and space are very often considered to have a reality in themselves by which they are supposed to condition and determine our experience. This is a fallacy. Time exists only in, and for, thought. In reflecting on a state, it is already past and reproduced in reflection.

Relations of sequence are thought and as present in actuality, they are relations, not of sequence, but of co-existence. Time is not perceived, it is conceived.

Similarly space may be defined as an order of relations co-existing in perception, in thought. The consideration of a series of states forces us to the conclusion of their essential identity in the particular experience. Time and space, it will thus be seen, are modes used by consciousness for its own manifestation, having their only existence for it and in it.

It is evident that the phenomenal world, or actual concrete experience, does not account for itself, therefore we conclude that there is a ground outside human consciousness which makes it possible. But such a ground must itself be consciousness (though not our limited and discursive consciousness) for existence means Being-in-experience.

The manifestation in us of the faculty of being able to consciously link our surroundings to ourselves, is due to the presence in us of that common element which we have shown to be the basis of the phenomenal world, and which will be shown to be the Ultimate Reality of Being cognisable to our minds. This common element, or element of identity, which we share in common with all, is the basis of everything. We thinkers are ourselves this universal element individualised, particularised Universals, communicated into physical conditions, looking through the small focal point of our limited self, at the other focal points

contained in our greater, our true self—the Universal. Individuations are determinations of this Universal, knowing itself in manifold variety.

Reflection will show that this Universal, as Universal, that is as static, unchangeable, undeterminate, can have no expression. No cognition or experience is possible apart from particulars, or differentiation. Hence the Universal by self-determination "becomes", impels itself into objectivity for self-cognition, self-realization, and manifests in process.

The transcendental school considers that the ultimate Reality is immediately present in experience, of which it is the ground, and which it relates to itself.

Experience is analysed into three aspects, which may be distinguished but cannot be separated.

It is.

It is something.

It bears self-reference.

It ever IS, and this IS-ness is the ultimate Reality, the ground and basis of Being, of existence; the universal element which wells up and is immediately present in thought.

It is something, *viz.*, it has actuality, particularity, "I" presence.

It bears self-reference; that is, it carries self-relation. Being immediately present in thought as its ground, it relates the particularity, the actual, the "I", to itself, and thus binds the Universe into one whole.

From this it is argued that Being and Being-in-experience are identical.

The Universe is a Universe of experience. Human spirits are limited, and cannot wholly account for themselves therefore, but limitation in experience has no meaning unless there is an experience which knows itself as limiting, that is to say, as ground and fulfilment. Hence Being and Being-in-experience may be said to be identical, or the Universe is a Universe of experience.

Transcending or Trance-sending.

The philosophical position which has thus been defined is constructed on the introspection and analysis of thought. It seeks the attainment of truth; the identification of knowledge and Being, by the way of reason and logic: the analysis of consciousness, which it finds accounts for itself and is the basis and explanation of the Universe; the ground and Reality of self-included Being.

But the only consciousness actually cognisable in thought is the modal, the particularised, the self-consciousness. Binding itself by the laws of empiricism, metaphysic refuses to admit that the modal conscious-

ness may transcend its self-determined conditions; that human perception may transcend its normal limitations. It formulates the Universal as a postulate, in order to construct the Universe into a logical whole. But the ground of Being remains an inferential and abstract proposition, with which the mind can never consciously commune. The Universal ever recedes behind the individual thinker. Every attempt to grasp it ends negatively, as the subject identity slides ever behind the regarding mind, habituated as this is to dependence on sense and empiricism. Metaphysic is thus obliged to leap with a single jump from the Universal to its particularisations, which alone come within the field of its cognition, withou attempting to deal with the intermediary process; or to relate the individual to the Universal except in terms of abstract thought.

Occultism agrees with this philosophy that the human consciousness is in its innermost the Ultimate Reality itself, but proceeds to teach that being thus of the potentiality of the Universal, it may by the same will which impelled it into conditions of limitation, transcend those conditions and stand liberated and free, in conscious contact with its causal source, and entering into communion, know itself as a whole where before it could cognise but parts of its nature.

The difference between the two schools lies in the fact that metaphysic limits its introspection to the state of modal-consciousness, while occultism affirms the possibility of volitionally liberating consciousness from self-restrictions and, reverting to its original state of freedom, impel itself into conscious communion with its basic source, and from there regard its circumference transitively and know, not as in the state of individuation, where things are known apart, in separation of subject and object, but in identity. Conjoining with its basic source, consciousness ceases to distinguish by intellection, by discursive processes, but passing into identic-union, becomes its own ultimate object as it was before the subject, in simultaneous accord. Returning subsequently to normal states of mentality, consciousness brings with it the memories of its experiences, and the knowledge of intermediary states between the ground of being and personality; or in other words, of the process of "becoming".

That the normal limits of consciousness may be transcended finds literal illustration in the facts of clairvoyance, which are to-day too well known to be disputed. Numerous experiments made in different medical schools may be consulted; notably those of Dr. Charcot, of the Salpetriere Hospital in Paris; and of Dr. Bernheim, of Nancy.

There are standard medical works, such as those of Dr. Luys and others, which deal with these subjective phenomena, and may be referred to. The Psychical Research Society and Mr. Stead have accumulated evidence also. But it is well to remember that in all cases of hypnotised

subjects the will of the sensitive is made subject; the consciousness of the sensitive acts under the dictates of an outsider's will, and consequently does not carry its own self-directing, its dynamic force, with it. The result is apparently that such consciousness, while it transcends the normal limits of space and time, while it may look into the past and the future, or perceive things which exist at very considerable distances, it still functions within "relative" states of time and space. It is probable that consciousness when so propelled cannot transcend the astral plane or state.

Clairvoyance, or the expansion of the field of consciousness, may however be developed under certain modes of training. In such cases the consciousness is projected volitionally, propelled by its own dynamic will-force. It then transcends the field of perception attainable by the hypnotised sensitive, whose will does not accompany his perception.

This possibility is sketched out in the Yoga system of Patanjali, but the system is never given in its entirety to the public. Such information is never printed, and only imparted to accepted students, after many trials and tests of unselfishness of purpose.

The impelling of human consciousness into conscious contact and communion with its causal-source, has always been considered as "the great work" in occultism, and as the highest achievement possible to initiates in the mysteries. It is referred to under curious veils in the various systems. In alchemy it is described as the conjunction of the sun and the moon, for which must be read the Soul and Spirit. In Hermeticism it is the "mystic marriage" of soul and mind, by which man becomes the Christos, and the Kingdom of Heaven becomes on earth (that is, in man).

Boehme refers to it as the revivification by mind and will of the divine image in which man was made by the Elohim, or seven spirits of God. This Spirit image, the "Spouse of the Soul", becomes obscured by the projection of the Soul into the wrath-fire, or astral-sense plane, and has to be re-vivified with Spirit.

A similar conception is found in some Rosicrucian works, which state that the vitalising of the Divine Ideal within the soul, entails the possibility of conscious action above the conditions of normal mental states, and consequently of transcending their limitations. In Theosophy this is referred to as the result following upon the conjunction of the Manas and Buddhi states of consciousness.

Alchemy, however, asserts that the normal states of consciousness cannot be transcended without theurgic assistance. "Things pertaining to the Gods are moved by themselves, and not by inferior natures. The union of Soul and Spirit is not attainable by metaphysical abstraction, or theoretic philosophy, but by a Divine work. By no ordinary process of

rational contemplation is the mind able to conceive the nature of the Infinitude of true Being, as our consciousness is separated off from its antecedent identity. To discover the *one principle*, the perceiver must first become assimilated to it." Also did the Chaldaic oracles declare that there is no other means of strengthening "the vehicle of the soul", but by material rites. Plato therefore in Alcibiades calls the magic of Zoroaster, "the service of the Gods".

In support of this alchemists assert that the separation of the human consciousness from the original spirit, is enacted in generation. "By the fact that the corporeal-sensual nature is predominant in physical conception, the Divine original is obscured." The individual thus subsists, as a distinct particularisation, from that fontal Reason whence it springs. By regeneration (an alchemic process) the Ultimate Reality may be discovered as it is after death.

Were it possible for generation to take place without subjection to the sense-nature in conception, our Divine origin would not be obscured. This is the "fall" of the soul, by which the "Divine Image" becomes obscured, and the soul subject to the astral-sense-nature. Only by rising above this plane, or state of bondage, to sense-nature, whether in life or death, may consciousness commune with its antecedent cause and basic source, the ground of Being.

The "Kabbala" also teaches that the descent of consciousness into the astral sphere entails bondage, and is equivalent to the "fall" of the soul, which is crucified in the quadruple cross of the elements (Body). The regeneration or resuscitation into the consciousness of essential Being and freedom, is a "process" in accord with the plan of the Divine Archetype. This is illustrated in the Chaldean myth, in which Eve, the soul, is made a derivative from Adam, the spirit, through which it is brought into external manifestation, and descends into contact with the sense-nature, with which, as "the serpent", Soul or "woman's seed" remains for ever in conflict and enmity.

The regenerated life, on the other hand, is pictured in the New Testament, under the allegory of Jesus, or "Jehoshua" = the life, which descends by "immaculate conception". This refers to the life which has undergone the process of re-birth, of regeneration, by which the sense-nature has been subdued and conquered, in which consciousness consequently communes with "the Father" or ground of Being, and which is signified by the term Christ, or Christos, *i.e.*, the state of union of soul and spirit. The "virgin mother" refers to the inner states of purity of mind, by which regeneration, or re-birth, are rendered possible.

Similarly was this illustrated in the old Egyptian myth, in which Isis (spirit) and Osiris (soul), sister and brother, were conjoined in marriage.

Their kingdom was usurped by Typhon, the sense-nature, who malignantly crucified Osiris and cut his body into pieces, and scattered his members to the four winds (elements). Isis, however, re-collecting these, preserved them in a chest (body), which floated in the Nilotic waters in safety, until the period arrived for a restitution, when the King Horus was thenceforth resuscitated and came forth more powerful than he was before. (Horus, the son, stands here in the same relation as the "son of man" to "the Father".)

It is clear that these different systems all agree that it is the descent of the soul, or individuated consciousness, into the astral light, in an envelope of which it is imprisoned as in a body, which prevents it, while in that astral body, from communing with the ground of Being.

To learn how to penetrate the astral light is therefore to learn the mode of communing in identic-union with the Ultimate Reality.

The alchemists make it very clear that this transcending is only possible during trance.

"The dark dominion of the self-hood has to be dissolved, and the senses entranced. But the vital spirit must first be purified by certain theurgic processes in the ceremonies of the Mysteries. Otherwise the unprepared consciousness might be made captive in the astral sphere; the kingdom of Pluto; the waters of Lethe; Hades; by the allurements of its own reflections; taken captive by deluding desires, in the vaporous images of its own imagination, where desires are images and will their act."

This was illustrated in the old myths by the picture of Orpheus *turning backwards* in his upward ascension, and thus imprisoning his soul, Euridyce, in the allurements of the astral Hades. So also Prosperine or Persephone, the soul, was imprisoned in the kingdom of the senses, or Pluto's wiles. Thus in the Æneid, as Proclus explains, was Theseus unable to obtain the *golden apples*, being detained by his passions, his love of beauty, in the sea of sense.

Of the danger of his descent to Tartarus, was Æneas warned by the Sybil, who tells him to take the *golden* bough to guide him, the same which Apuleius tells us the ass carried in the Mysteries sacred to Isis, where it is identified with the Caduceus of Mercury, that pregnant symbol. Nor could Theseus have tamed the Minotaur (senses) but for the assistance of Ariadne (soul); Jason would not have found his way out of the labyrinth but for the *golden* thread of his soul, Medea. Thus also was Andromeda, the soul, sacrificed to the Gorgon, the hydra of many eyes, or allurements of the senses, till Perseus, the spirit, liberated her.

There are methods by which an ascent may be effected from oblivious bondage of existence, through a gradual assimilation, to a survey, more or less immediate, of the causal source, but the necessity is evident that the

will be first freed by purification from all sense-inclination, before it becomes fit to penetrate the astral-sphere.

The descent of the soul into the astral body may be introverted; it may be made to rise to the zenith of the Elysian-Light, and returning thence to the body again, become to it as is the sun to the earth, illuminating it with life celestial, with energy and power almost immortal.

Judging from Boehme, this possibility appears to depend on the vivifying of the "Divine Image" within the soul.

A few words on his position will be necessary in order to understand the possibility referred to. Matter must be understood to be spirit densified; Soul, to be a spherical vehicle polarised by Divine Idea and will, or negative and positive forces (the twin serpents of Egypt and of the Caduceus of Mercury). This polarisation being effected in the astral light, the Divine Idea, or sphere of the Soul, becomes surrounded by an envelope of astral-fire, which separates it off from the ground of Being, as previously stated.

The purpose of this descent of the Divine Idea, which is also referred to as a spark of divine light, is that it may obtain corporeal form, in which consciousness may manifest, as the radiation or effulgence from the radiant point, the Divine Idea, from which it is inseparable. Mind is the result of this effulgence, in contact with matter; an effect of organisation, developed by the soul in contact with the body, with which it forms the connecting link. It is the mode of action, of manifestation, of soul. That portion of the effulgence which remains within the astral state, constitutes the permanent mind. That portion which penetrates and is absorbed by the astro-sidereal body, is impermanent, as regards the individual.

But the emanation absorbed by these elements contributes to their spiritual growth and evolution, and is in fact to them, what sunlight is to the life of the earth. The soul is to the atomic-lives of the body, what the sun is to the earth, illuminating them with light and life.

Soul is thus the medium by which the Universal Spirit, or Consciousness, is individuated and becomes concrete; and life may be said to be a process for the elaboration of the soul, or vehicle of consciousness, by which process God-the-one becomes God-the-many.

By being immersed in the astral light, or sidereal body, the Divine Image becomes obscured and has to be substantiated by spirit during life in the physical body. The process by which the divine spirit, with which the Idea has to be substantiated, is distilled from denser spirit in the alembic of the human body, must be discovered by the "seeing eye" from the purposely obscured jargon of the alchemists.

One thing Boehme makes quite clear is that the outer personal will, or astral-will, must "die" daily, must become tinctured by the will of the unity, which acts from within the Soul. This tincturing of the personal will

self-direction ; taking with it the memories of its acquired experiences on earth.

Such consciousness then becomes free to act on any of the inter-related planes which have been awakened into activity within, including even, under certain conditions, this external one.

The theosophical seven aspects of consciousness may be viewed as a ray, connecting the ground of Being with its physical manifestation, or as a seven-platformed ladder, on any of which platforms consciousness may concentrate (or focus) itself, from that of mere physical sensation, feeling, emotion, intellectual self-assertion, to communion with the ground of Being. In other words, the perceptive point is mutable, and may be focussed in the several aspects of individual consciousness, which while distinguishable are not separable.

The " Kabbala " attributes four aspects to consciousness, as also does Alchemy and the Hermeticism of ancient Egypt. But it is easy for the student to reconcile and identify these four, with the theosophic seven.

The Real and Impermanent Aspects of Experience.

While Occultism would agree with Transcendentalism that the Universe is a Universe of experience, it does not admit that all the experience of a human person is real, in relation to the individual consciousness. Occultism asserts that man is much more complex than transcendentalism admits, and relates much of his experience to the impermanent element in man. As such elements are, however, present in the Universal Consciousness, they and their experiences are real as related to the Universal ; yet they are impermanent, hence unreal, in their relation to the individual. Experience is permanent or real in relation to individuality, in proportion as it is related by man to the ground of Being. Experience is unreal in relation to individuality, in proportion as it is related to the impermanent element in man, that is, to the physical organism which dissolves and is shed at death, and the astral personality which also dissolves at the second death already referred to. Such experiences are real and permanent in their relation to the elements (as Universal Consciousness) which are used to build up the physical and the astral organisms, while they are impermanent in their relation to the individual who used them.

All experience is real to the consciousness which relates all experience to the Ultimate Reality; which is able to transcend the astral personality and commune with the ground of Being; which is able to focus itself on any of its seven aspects or states; which passes through the portal of death with self-directing power.

Occultism teaches that the elements, or atoms, which are built into the astral and physical forms, and associate in co-operation to form the human personality, are lives, and have a relative degree of consciousness of their own. This is polarised during life into an astral focus, in which is centred the feelings, passions, emotions, the resultant of the various elements, each seeking satisfaction and fulfilment, and impelling the man who lends himself to their cravings in ever-varying directions. It is the consciousness of these lower elements, seeking satisfaction through man and impelling their cravings into his perception, by means of their relation with this through his organism, of which they form the outer sheath, which constitutes the war between his higher and lower self, the conflict between passions, desires, self-seeking, and the inner voice of his own divine principle. The alternative is ever presented as to whether man shall give way to the temptation thus thrust upon him by the cravings of these lower elements, and lend himself to indulgence in sense, or control these elements (lives) into subordination and preserve the body as a mechanism for the ultimation of the Divine inner will.

Hence does Boehme say:—"The outer will has to die daily"; that it must be "tinctured by the radiation of the Divine Will from within. The personal or outer will (cravings of astral elemental lives) is our enemy. Let it not take the soul captive. Strive against every lust. Do not the pleasure of the flesh. Our capacity depends on our drawing on the central will within us. With its assistance we can do all things."

At death the magnetic polarity which focussed the consciousness of the atoms into a personality is withdrawn. The organism dissolves, the elements fall asunder, and all physical and passional associations are disaggregated, among the participating elements.

In focussing consciousness in the life of the senses, in the self-hood, and making it the seat of the will, man obscures the vibration from the central radiant point of Divine Light within, the basis of Being, and revolts against the influx of the higher will, which, leaving us free, consents to its temporary effacement. In thus obscuring the radiation of the Divine Will from within, man entails suffering of mind and body upon himself, and practically establishes the hells within himself.

Consciousness, then, swings hither and thither, swayed by sensations, emotions of the personality, which domineers in physical or intellectual self-assertion and conceit, inebriated with the intoxication of self-expression. In proportion as personal self-expression is sought, whether in the satisfying of physical desires, or in intellectual ambition, in proportion as the self-hood is asserted in personal supremacy, in pursuit of self-interest, or selfish gratification, does man cut himself off from the Real, from the ground of Being, and live in the impermanent, in the illusive and dissolving personality.

Hermeticism teaches similarly that by ever giving preference to the inner life of the Spirit, man accentuates the force which originally polarised his rudimentary Soul out of homogeneous undeterminate spirit, and his soul then continues to polarise towards the Supreme. By dwelling in thought in the centre of Being, that is, by ever remembering that the Reality of his Being is the presence of the Universal within it, by contemplating the Unity and Identity of the particularised being with the Universal, by presenting our life as an offering to that inner Reality; by endeavouring to bring that central principle into our thoughts by ever relating these to *It;* by thus subordinating the will of the personality to the inner guidance, ultimately the inner Light will radiate through man's mind, from the centre to the circumference, the central point of perception will become the focus of all convergent radii; then an inner voice will speak within (the theosophical "Voice of the Silence") and man will commune with his divine source.

Thus experience is real to us according to occultism, in proportion as we intentionally relate our thoughts to the ground of Being which wells up within us, in proportion as we make the self-hood transparent, and focussing our consciousness towards the inner Light, the radiant central spark of Divine fire within; rising towards that central ray, seek to unify ourselves with the source of its light, aware that we are but prisms for the reflection of the God within.

By conquering the elemental-lives which constitute his external personality, by surrendering his exterior will with all its exclusively material and selfish desires and preferences, by steadfastly listening to and following the guidance of the God within and seeking to ultimate its Divine light, man's body constitutes itself in harmony with the interior will, the Divine law, and every element in the body or lower nature comes under the control of that mode of Being. The body becomes sensitive and responsive to the dictates of the inner spirit, at one with and reflects forth the central will. Man's body then becomes the temple of the living God, in which the God within and the God without may consciously commingle and the Supreme may speak through man.

By obtaining control over the elements in himself, man has power over his body, as the Supreme has over the Universe. Man, states occultism, is a synthesis of the Universe, and symbolises within himself all states of Being, and may ultimately relate himself consciously to all. Being a synthesis of elements, vegetable principle, animal principle, as well as the Universal Reason, by knowing himself he shall thus know all things and directly; he may then obtain control over the same elements, or principles in nature, outside of his body.

It is evident that inasmuch as consciousness is *one*, identic and uni-

versal, that its individualisations remain the Universal in their ground of Being, and further, as will is but the dynamic aspect of consciousness, so therefore the will expressing itself in the individual self-consciousness and the will expressing itself in the elements, or elemental lives, used as its organism by the self-consciousness, are still this *one* will of the Universe, or Universal Will.

So the relation between the elements of the organism and the will of the directing individual self-consciousness of the organism, must in reality be one of harmony. The conflict or contest between these two wills is a fallacy, existing in appearance only. Though it has several aspects there is only one Will, and the Universe must be one of order and harmony, or unity would dissolve into chaos. The Universal determines and enacts the process of spiritual evolution by its contact with matter through man. Matter, it must be remembered, is spirit densified, and the result of the contact of the spark of Divine fire within man with the denser spirit of his organism, is that matter is refined and upraised, or "distilled" into a higher state.

Thus it may be said that the Universal ever impels itself into states of density, and thence refines itself again through man, for the purpose of self-realization, of experience.

Thus man, all unconsciously to himself, co-operates with Deity. He is the "miracle of the Universe", the instrument by which Deity manifests, by which Deity evolves from the abstract to the concrete, from abstract Being into manifested existence, cognition and experience. Thus the *one* Supreme, the Infinite spirit of Love, becomes man-in-states-of-progression, Spirits, Angels, Archangels, Planetary-Gods.

Therefore let no man judge another for his apparent state of obscuration. It may be that the ascending rebound may be proportionate to the depth of the descent of the spirit, into states of density in this life.

Occultism teaches that the individualised consciousness, or spark of Divine Light, re-ascends after life in the physical organism, through the successive states or planes, which it passed through in its descent, till it reaches the state of identic-union with the ground of Being, whence it originally descended, but carrying with it a form related to that which it obtained by ultimation in matter, and thus persisting in its individualisation. It is stated that this spark of light takes on a vehicle in each of the states of Being, through which it passes in its descent; in the same way as it builds up a physical body from the minute ovum, in this most external existence. These vehicles are co-existent, it is affirmed, within the physical body. But the Divine-original is obscured, as also the recollection of the intervening states, by the superposing of these vehicles. Unless these separating barriers are broken through, that is to say, unless these interior states of

Consciousness are awakened into activity during life in the organism and constituted into a continuous interlinked chain, connecting the outer expression of self-consciousness with its Ground-of-Being, then the memories of earth-life are left behind, as consciousness re-ascends, or recedes within, to the inner state whence it issued, in the process of "becoming."

Summary.

While these divergencies between the philosophical position defined, with that of occultism, are important, there remains nevertheless a considerable basis of unity between the two schools. To both schools consciousness is the sole Reality in the Universe; the Ultimate Reality of Being. To both, the only Reality in the phenomenal world, is its presence in consciousness. To both, a sensible world, independent of sense perception in consciousness, is a baseless assumption. To both, consciousness is the permanent element, and phenomena temporary and impermanent. To both, time, space, individuation, are modes, and the phenomenal world is the plane of manifestation, self-determined by consciousness, for experience and self-realization. To both, therefore, the Universe is a Universe of experience. To both, man is an individualisation of Universal Consciousness, which to both, is the equivalent to what in the popular conception is termed "God". Man may thus be defined by both schools as "God in states of progression". Both relate their ethics to their first principle and formulate their conduct, in accord with what they know of the Universe.

It is thus evident that there is a considerable basis of identity, between occultism and transcendental philosophy. The bond is very much closer than it ever can be with either the Churches on one hand, who exalt the unbalanced, jealous Jehovah of the Hebrews into the Supreme, and assert the self-destructive proposition of an infinite God limited to one personality; or with evolutionists on the other hand, who deify matter into their first principle, from which thought is made to evolve as an inherent potentiality, thus abolishing God from out of man and the Universe.

DOUBTS.

(Reprinted from *Lucifer*.)

I sit by my study window on a fair spring evening; before me lies smooth lawn and grass land, fringed and dotted with trees, the shadows of whose still leafless branches, cast by the sinking sun, stretch far across the bright green turf. Under the trees grow primroses, hyacinths, anemones, bluebells, and other flowers. Behind the house a garden; within it the carefully guarded promise of flower and fruit and vegetable. The silence is

broken only by the sigh of a gentle breeze in the trees, and the songs of various birds.

"A refined and elevating surrounding," will be the verdict of those who are asked to consider it.

What is its cost? Its price is the blood of the innocent; the conditions of its maintenance, endless and ruthless war.

Let us inquire further. Within a hazel copse, at a small distance, is a burrow; in it dwells a colony of rabbits, perhaps half-a-dozen. They are creatures sensitive to pain, nervous, with ear and eye and nostril quick to give the alarm, with delicate tongue that distinguishes the poisonous herb, and permits it not to be eaten. Already the does are big with young, nay, already have young in many cases; before the autumn they will have brought into existence several "sixes" or "eights" of young ones. The oldest of these in turn will have bred; our small colony will have sent out many branches. There will not be less than eighty rabbits probably in my grounds. Their habit is to gnaw, nibble, and destroy leaf, stem, and flower; to burrow in the ground, and scratch it into little holes and heaps.

Overhead in the trees dwell numerous squirrels; they live on nuts and fruit and the young shoots of trees. In the spring they often gnaw the rind from the leading shoots, either to exercise their teeth on something soft, or for the sappy pulp: the tree is often deformed, sometimes killed.

The birds I have already mentioned; their habits are too well known to need description. With the artifical abundance of fruits and seeds produced by man, they also increase in numbers very rapidly.

Now you know the secret of smooth lawn, and delicate flower, of symmetrical tree, and promise of fruit; it is the continuous and systematic suppression and slaying of all these creatures. Our peaceful scene is brought about by the arbitrary displacement of one form of life, to replace it by another.

It is only by the "right" of being the most powerful and intelligent *animal* that man thus ousts every other living being that interferes with his plans.

Annexing the plain, the hill, the water, for his food supply, or for his pleasure ground, all living creatures that come in conflict with him for the possession of these are doomed.

The apparently innocent bread we eat is won by a war everlastingly waged by steel-jawed trap or gun, by poison, by exclusion from feeding grounds and slow starvation.

What then of many of us who begin to see

> . . one changeless Life in all the lives,
> And in the Separate, one Inseparable"?

What of our efforts at renunciation and abnegation of self for others, and how harmonise our lives with the given facts? Hard questions truly! Yet let us not scheme to evade answering them. He who sits here and meditates, who strives to be one

> "Whose equal heart holds the same gentleness
> For lovely and unlovely things,"

so far as he is concerned in this "fair" scene for selfish gratification is a tyrant, a mere human butcher. To many of us our life begins to appear as a long record of oft-repeated habitual crime, the sin of being concrete self. Our every action seems tinged with blood, sometimes animal, sometimes human animal, but always blood.

Only by a consciousness of continual effort to strive towards the emancipation of all other entities from this concrete state, as well as oneself, does life seem justified. Only so far as our "refined and elevating surrounding" truly works for that end, and stimulates to effort, or gives opportunity to the completest manifestation of life here, viz., man, to rise and free himself from all surrounding, can many of us feel its cost in blood justified. And we may then be able to say, "O, humble fellow beings whom we love, we offer you as an oblation, together with ourselves, for your kind and for ours; that being freed we may return and help you."

A miserable sophisticated argument perhaps, and one which is offered with misgivings. A long way round perhaps, a futile effort, because, maybe, wrongly made, and coming dangerously near to bloody sacrifice and all its attendant horrors.

We live now in such complicated surroundings, so far from that simple state which suffices for the highest of human life, that we are glad to try and utilize these conditions, fettered as we are. In endeavouring to do so, intelligence in us will often be marred by the lower desiring self, leading us into sophistries, and to false conclusions and illusive aspects of things. Yet, though we flounder on through almost endless mazes, if we are honest with ourselves, these will at length be passed.

Who would not walk out and leave all behind him, and seek the Eternal Peace, unencumbered except by the bread and water and blanket of existence, if, at the very first step, he did not find himself held by innumerable ties of duty to kin, to employed, or employer? Happy is he who can steer with steady hand and clear eye past all these rocks and eddies; who works ever in full conscious remembrance of the One, the Real, whose finite thought he is, both as mind and body, and yet with whom he knows himself to be identified—when the thing thought of, the thought, and the thinker, shall be combined in One.

Think not, you who read this, that it does not apply to you: you live under precisely similar conditions. Only the external husk is changed for you.

S.

Hermetic Philosophy.

(A Paper read before the Adelphi Lodge, T.S.)

The Occultism of Southern India.

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life, and which it will be remembered bears a sort of resemblance to the astronomical sign of Venus.

The great esteem in which the Hermetic writings were held in the early days of the Christian Church, as evinced by the writings and records of the early fathers of the Church, is very significant to the student of the Christian genesis. St. Augustine, Lactantius, Cyril and others prized them very highly, invoking their testimony on behalf of the Christian mysteries; though how far the books called Hermetic to-day are genuine records of the books current even in the early days of our era is by no means clear.

But however the learned may disagree—and they do very considerably—as to the real origin of these works, the fact remains that Egypt must be regarded as the earliest home of Hermetic philosophy, receiving it no doubt in her turn from Aryan sources at some very remote period. The great renown of Egypt for its wealth, wisdom, and magic skill, is universally attested by contemporaneous history, and the subsequent decline of its high civilisation is one of those enigmas of the past, due no doubt to the mysterious working of cyclic Law. It was this land of mystery and fable that attracted the greatest of Grecian philosophers, Pythagoras, Thales, Democritus, and Plato, who all achieved their initiation there. For what is now a region of the dead was then the great centre of a mysterious civilisation, virtually governed by its priesthood, the members of which, there is good reason to believe, were not only very learned, but actual initiates: they boasted descent from divine ancestors and claimed historical records, which, like those of the Phœnicians, were said to stretch over a period of some thirty thousand years. And what relics of its former splendour have survived the Egypt of old? Tombs, principally, from which the petrified dead come forth at the behest of our nineteenth century "Egyptologists", yielding up perchance in last witness a few papyri which are regarded as incredible and legendary on the interpretation of the learned! Who in the face of the conditions of life to-day, and in the light of the past, cannot appreciate the significance of the prophecy of Hermes in Asclepios in that beautiful passage: "To thee I cry, O most sacred River, to thee I announce the coming doom! Waves of blood, polluting thy divine waters, shall overflow thy banks: the number of the dead shall surpass that of the living; and if indeed a few inhabitants of the land remain, Egyptians by speech, they will in manner be aliens! . . . In those days the religious man will be thought mad; the impious man will be hailed as a sage; savage men will be deemed valiant; the evil-hearted will be applauded as the best of men. The soul and all that belongs thereto, whether born mortal or able to attain eternal life, . . . will be matters for ridicule and will be esteemed foolishness." With the exception of the modern discovery of the

Ritual of the Dead, which has thrown so much light upon the religion of Egypt, the Hermetic books in so far as they are a real Egyptian survival form the only bond of union between Christendom and the priests of Chemi.

Towards the close of the third century, we learn that the Egyptians employed their transmuting skill in the manufacture of gold and silver with such success that the envy of the Emperor Diocletian was excited and orders were issued for the destruction of all Hermetic and alchemical works, as it was feared Egypt would become too rich to remain tributary to Rome. On this point there is an interesting note in the *Secret Doctrine*, "Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (18th century); and the Mahomedans all they could lay their sacrilegious hands on, the world might know to-day more of Atlantis than it does. For alchemy had its birth-place in Atlantis during the fourth race and had only its renaissance in Egypt."

The workings of Karma are strange and it is significant evidence of the presence of Kali Yuga to trace the vicissitudes through which philosophic thought passed from the first down to the seventh century of our era. In the remarkable revival of mysticism which took place at Alexandria under the name of Neo-platonism a union was effected between the doctrines of Persia and Egypt and those of Greece. This great school founded by Plotinus and maintained after him by Porphyry, Jamblichus, Hierocles and Proclus —each of these leaders professing a genuine knowledge of the Theurgic art and of experimental physics on the Hermetic ground—had no doubt an enormous effect upon Hermetic Philosophy in conjunction with the numerous Gnostic schools of the period. Indeed during this epoch of history the arena of thought was vitalised with the highest activities, and possibilities full of hope for the cause of spiritual humanity seemed to hold forth. But the realization of these was denied and the lethal influence of the Iron Age subsequently asserted. Dr. Menard says—"The multiplicity of the sects springing up in our days can give but a slight notion of that astonishing intellectual chemistry which had established its chief laboratory at Alexandria. Humanity had put up to competition vast moral and philosophical issues, the origin of evil, the destiny of souls, their fall and their redemption; the prize offered was the dictatorship of consciences. The Christian solution prevailed."

The intellectual developments of Alexandria seem to have culminated in an environment eminently hostile, and a reaction subsequently took place attendant with all the persecutions incidental to those times: in such wise that the prudent sons of the light divine were forced to remain quiescent and hide their knowledge before the increasing ascendancy of a materializing Church.

Notwithstanding, however, the taking of Alexandria by the Arabs in the year 640 A.D., and the death-blow Hermetic and occult science thereby sustained, in face too of the obscurations of true spiritual wisdom consequent upon sacerdotal domination and its relentless persecutions, it never appears to have been left without a witness, and hence it is from that time onwards we find individuals springing up in every age and country in Christendom testifying with one accord to the truth of Hermetic methods and the value of the ancient Wisdom.

With these few remarks I shall now proceed to roughly shadow forth some of the more salient features of this Great Philosophy and the nature of the teaching involved.

The principle of correspondence is the key-note of the Hermetic writings ; the celebrated precept of the Smaragdine Tablet, "As above so below," is indeed that of every system worthy of the name which has sought to establish the great Truth of the Unity of the Universe. Thus it is that a parallelism is traced between man the microcosmos and the macrocosmos or greater world. The whole solar system of the macrocosm with its hierarchy of gods and elemental powers is regarded as resumed in the human system of the microcosm, and it will be at once seen in the light of the foregoing remark that the Hermetic writings are thus susceptible of several modes of interpretation, and therein indeed are they truly Hermetic. The ancient writers who were responsible for these works, seem to have possessed the faculty of saying several different things at the same time and of veiling their real meaning under the guise of an obvious sense, to a very marked degree, and when it is considered how difficult authorship of this order must be, it will be conceded that "Pymander", "the Virgin of the World", and "Asclepios", present some of the most curious specimens of this manner of work extant.

Some of the Hermetic writings, in fact the principal part, take the form of discourses between Hermes and Tatios, Asclepios, &c. : while the "Virgin of the World", is a dialogue between Isis and Horus. In this latter book it is worthy of remark that Osiris, although spoken of, is not himself represented as speaking ; he is the divine ideal subsisting as the potential type for the realization of which the Universe was manifested. Osiris is called the "crucified one", and we find Isis saying, "At length I understood . . . that the secrets of Osiris were hidden near the symbols of the cosmic elements". In another aspect Osiris is the Sun at the winter solstice and thus represents the triumph of Apophis, the principle of darkness, and hence Horus, who is the renewed aspect of the former principle, is called "the avenger of his father" : he is the child of the woman of Revelations who was "to rule the nations with a rod of iron". Horus is represented as the conqueror of Typhon, as Apollo was of Python, when the

Sun in the Upper Hemisphere, or at the summer solstice, causes the Nile to leave its bed and inundate the country. Then the physical evils and the sterility of which Typhon is the principle disappear or are healed. Isis symbolises the Moon and is thus the divinity of Astral Nature, the great Karmic agent, the regulator of destiny, and the executive of judgment; in the light of this fact too, the connection between the woman and the (astral) serpent in Genesis becomes apparent, and many other analogies more or less striking occur, Hermetic philosophy containing the key to Christian symbolism.

Broadly speaking, Hermetic Cosmogony establishes a threefold division, dealing with what is described as "The ineffable mysteries of the Earth, the Heavens, and of the sacred fluid which lies between." The Heavens were the archetype of the Earth, and the intermediate spaces the medium of transmission of the celestial influx. "O my Son", says Hermes, "matter becomes; formerly it was, for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, matter is brought into birth, for the creative force fashions it according to the ideal forms."

In "Pymander", as in the "Sepher Yetzirah" a more or less detailed analogy is traced between the component parts of the sense constitution of Man and the various signs of the Zodiac. This is a point of great interest, for according to the system under exposition the Heavens are in the Earth after an earthly manner, and the faculties of our senses and of our physical nature are but the more or less faithful reflections of a divine ideal. But reflection involves reversal, and thus it is said "Nothing good upon Earth; nothing evil in Heaven. . . . Whatsoever is in Heaven is unalterable, all upon Earth is alterable . . Nothing in Heaven is servanted; nothing upon Earth free. . . Nothing unknown in Heaven, nothing known upon Earth."

Hence it came about that the vital life principle was considered to fulfil its successive functions in the human constitution in similar fashion to the apparent motion of the Sun, the life-giver, through the celestial signs, and in this way an interesting analogy is established: "This Tabernacle, O Son," says Hermes, "consists of the Zodiacal circle."

From the most ancient times a connection has been traced between the four elements of Fire, Air, Earth, and Water, and the Zodiac, and this is of course a feature of the science of Astrology as handed down to our own day. The real nature of these four elements in terms of the microcosm is not altogether apparent; this symbology, however, seems to have applied to the spiritual, mental, psychic and physical planes of human existence, and it is to be noted that the alchemistical symbols of these elements are all formed of a triangle inverted or upright, which is a reference to the three-

fold constitution of each element, viz., fixed, mutable and volatile. Furthermore Sound and Rhythm are closely allied therewith, each of these elements symbolising certain rates of vibration. Still further within, however, according to this ancient teaching, and as the noumenon of everything manifest, lay the subtle and tenuous Æther; this all pervading essence of the Universe alone contained the principle of permanence, to that were ascribed the divinest virtues, it was the celestial pleroma of the Gods, the bosom of the Virgin Mother Isis, and the very Soul of the Deity This Æther was regarded as of a three-fold constitution, and is together with the four lower elements identical with the Theosophical Septenary.

No one in reading the Hermetic books can fail to be struck by the deeply religious tone running through them: Ignorance of God is described as the greatest of all evils, and with becoming reverence and a refined subtility of reasoning the position of Man in his relations with the Supreme Being, his pre-natal and post-mortem states are treated of.

The whole philosophy is pervaded by an exalted Pantheism which forcibly resembles the Sacred Books of a still older race, the Aryan. Thus in "Pymander", we find Tatios saying "I am in Heaven, in the Earth, in the Water, in the Air; I am in living creatures, in plants . . . everywhere"; and again "O father, I now see the Universe and myself in the Mind."

Compare this with the Catechism in which the Master is made to ask the Pupil:

"Lift thy head, O Lanoo: dost thou see one or countless lights above thee, burning in the dark midnight sky?"

"I sense one flame, oh, Surudeva, I see countless undetached sparks shining in it."

And it will be seen that the spirit of both is identical.

The Universal Consciousness is everywhere diffused, though the modes thereof are many. It has two aspects, the unmanifest and the manifest, which latter is the external Universe, the "second God" of Hermetic doctrine, and the "word made flesh". Hence it is said in the "Divine Pymander":—"He needeth not to be manifest; for He subsisteth eternally. But in that He is One, He is not made nor generated, but is unapparent and unmanifest. But by making all things appear, He appeareth in all and by all; but especially is He manifested to or in those wherein He willeth."

Far too reverent were the old initiates to attempt to anthropomorphize their conception of the Deity, or to define and thereby dethrone. All things manifest to the senses, as everything subjective, were regarded as graduated phrases of the One Life. Many indeed were the Gods, fixed and wandering, great the number of Immortals as of mortals, myriads the lives composing the one life, but the old Kabbalistic aphorism, "Aleph with each,

Aleph with all," is alike the spirit of Hermetic Philosophy. For, it is said, "From One Soul of the Universe are all those souls which in the World are tossed up and down, as it were, and severally divided."

"Concerning the void," says Hermes, "to which so much importance is attached, my judgment is that it does not exist, that it never has existed and never will exist. For all the various parts of the Universe are filled, as the earth also is complete and full of bodies." . . . And again, "For God is all and all come forth from Him and depend on His Will: . . . Apart from Him nothing has been, nothing is, nothing will be."

Passing then from this more metaphysical aspect it will be interesting to examine the Hermetic view of the constitution of Man, and of the nature and destiny of the Soul. Now the spiritual and permanent part of our nature is viewed as directly opposed to the physical senses, and hence it is that we find a distinction drawn between Knowledge (*i.e.*, true Spiritual knowledge) and Sense,—"For Sense is of things that surmount it, but Knowledge is the end of Sense." Explaining the nature of THE SUPREME BEING, Trismegistus says, "For the knowledge of it is a divine Silence and the rest of all the senses; for neither can he that understands that understand anything, nor he that sees that, see anything else, nor hear any other thing, nor in sum move the body. . . . For shining steadfastly upon and round the whole mind it enlighteneth all the Soul; and loosing it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God. . . . For it is possible for the Soul . . to be deified while yet it lodgeth in the body of Man, if it contemplate the beauty of the Good."

This teaching is of course identical with that of the older Indian systems; while apart from its philosophic merit it is couched in its translated form in terms of easy comprehension.

Of the nature of the spiritual principles of Man as classified in this system, it is difficult to speak with any degree of confidence, as the exposition is purposely obscured. There was of course the broad threefold division of Spirit, Soul and Body, and there is a remarkable passage in "Pymander" explaining and drawing a distinction between the two former principles. "The Spirit" says our author, "being diffused and going through the veins, arteries, and blood, both moveth the living creature, and after a certain manner beareth it. Wherefore some also have thought the Soul to be the blood, being deceived in Nature, not knowing that first the spirit must return into the Soul, and then the blood is congealed and the veins and arteries emptied and then the living thing dieth: and this is the death of the body."

The word "Soul" seems to be used in the Hermetic writings in a sense which is quite analogous to the Theosophical teaching about Buddhi,

the Higher and Lower Manas: three sorts of Souls are referred to, *viz*, the divine, human and irrational. We are further informed that "Every Soul is immortal and always in movement." This expression "always in movement" is very curious and occurs frequently. Hermes moreover informs Ammon that "The divine Soul abides in a divine form, it is therein that she has her energy; therein she moves and acts. When this Soul separates herself from mortal creatures, she forsakes her irrational parts and enters into the divine form; and as she is always in motion she is borne along in the universal movement." This divine Soul is thus the Sutra-atma or string upon which the pearls of life are thread; the immortal ego possessing the memories of the past and the fruition of all experience.

I have already indicated that the four elements of the ancients play a most important part in the constitution of man according to these teachings. Any consideration, however, of the number of principles is of course dependent upon how the matter is regarded: for instance, if the fourfold classification be adopted, that, *viz.*, of Spirit, Soul, Astral body and physical body, this is an eminently practical attribution: while the more detailed Theosophical (and equally Hermetic) Septenary is preferable for purposes of study, offering as it does greater facility of comparison and careful analogy with the larger world or Macrocosm.

But a closer examination of the few Hermetic writings which have been preserved to us reveals a fourfold and even a tenfold classification and while the latter is not altogether apparent it is reasonable to assume it to be analogous to the Kabbalistic scheme of the Sephiroth, which it will be remembered the Jews brought with them out of Egypt, evidence of its Egyptian origin. The powers of darkness are represented as being driven away by the Ten Powers. "For the number of Ten, O Tat, is the begetter of Souls, and there Life and Light are united where the number of Unity is born of the Spirit."

As H. P. B. was ever pointing out, the secret knowledge of the Wise of which Theosophy has been the special exponent to the Western World has never been really absent from the traditions of men,—which indeed it dictated. In Hermetic philosophy the main teachings of Theosophy are fully borne out, a fact that an attentive study of the subject cannot fail to reveal: and it is exceedingly helpful to the student to approach familiar ground from such an old World standpoint.

Much space in the Hermetic writings is taken up with a description of the progressive manifestation exteriorly of the Universe and the parallel development or emergence of life upon the physical plane: the description of this work and the method of its execution by the agency of working Gods, Titans and builders is eminently the teaching of Theosophy to-day; while the way in which the planets, or rather the Regents thereof, contrib

each their special quota to the building up of the human being is very suggestive. Indeed the passage bearing upon this point is well worth reproduction here; it is as follows:—"And when he (the Lord of the Universe) spake to them of the creation of man, asking of each what he would bestow upon the race about to be born, the Sun first replied:—'I will illuminate Mankind.' Then the Moon promised enlightenment in her turn, adding that already she had created Fear, Silence, Sleep and Memory. Kronos announced that he had begotten Justice and Necessity. Zeus said 'In order to spare the future race perpetual wars, I have generated Fortune, Hope and Peace.' Ares declared himself already father of Conflict, impetuous Zeal and Emulation. Aphrodite did not wait to be called upon, 'As for me, O Master,' she said, 'I will bestow upon Mankind Desire with voluptuous joy and laughter, that the penalty to which our sister Souls are destined may not weigh on them too hardly.' These words of Aphrodite, O my son, were welcomed gladly. 'And I', said Hermes, 'will endow human nature with Wisdom, Temperance, Persuasion and Truth: nor will I cease to ally myself with invention. I will ever protect the mortal life of such men as are born under my signs, seeing that to me the Creator and Father has attributed in the Zodiac signs of Knowledge and Intelligence, above all when the movement which draws thereto the Stars is in harmony with the physical forces of each.'"

This is only one of many analogies, all more or less parallel with the tenets of the *Secret Doctrine.*

The transmigration of Souls, or, as it is better expressed, "Re-incarnation," is a prominent feature of Hermetic Doctrine, and in reviewing the vast body of alchemical and occult literature with which Christendom has been deluged since the 7th or 8th century of our era, it is surprising to notice how little this most vital truth seems to have been taught. In fact the theory of Re-incarnation, so eminently the explanation of the many anomalies of human life, has been more or less lost sight of; and this is the more astonishing when the great reverence with which the canonical scrolls of Hermes have been ever regarded by occult students, is borne in mind. Doubtless if this teaching had been as fully disseminated in the West as it has been from time immemorial in the East, the conditions of existence in Christendom had been ameliorated and the historical records of the last eighteen centuries less full of strife and more nearly approaching those of the peaceable Buddhist nations. For the remarkable and practical effect on daily life of anything like a due regard for this truth is one of the most actively spiritualizing factors in the world of thought. For inseparably connected therewith is the application of the law of cause and effect to the moral world, and we find the doctrine of Karma as clearly set forth in the Hermetic writings as anywhere in the

sacred books of the East. In the "Virgin of the World" Osiris, the Supreme Self, is thus represented as addressing the Souls about to be incarcerated in fleshly bodies:—"It is not according to chance that I have ordained your destiny. If you act ill, it will be worse. It will be better if your action are worthy of your birth. It is myself and not another who will be your witness and your judge. . . . In different bodies, as I have already told you, your rebirths will be different. Dissolution shall be a benefit, restoring your former and happy condition. But if your conduct be unworthy of me, your prudence becoming blinded and guiding you backwards, will cause you to take for good fortune that which is really a chastisement and to dread a happier lot as though it were a cruel injury."

This process of Re-incarnation is necessary in order that the ego may learn the great lessons of experience, and, focussing the divine spirit within the Soul, achieve its immortality; while it is clearly set forth that "he that through the error of love, loveth the Body, abideth wandering in darkness, sensible, suffering the things of death." For from the moment of the Soul's association with matter it is hampered by the sensual attractions of its mortal part and prone to forgetfulness. Not until the astral nature is thoroughly purged and purified in the fiery ordeal of suffering can the Soul conceive the great treasure, at once the stone of the wise and the principle through which regeneration is effected. "Ceaseless whirling on the wheel" of the astral serpent is only surmounted by the passage of the Soul through the "four states" symbolised by the four 'elements' and thence into the Seven Worlds, "the Worlds of Rest Eternal." Such perfection necessarily involves the ebb and flow of many lives: for this spiritual efflorescence is the accretion of Time. In this connection an interesting correspondence has been indicated by Mr. Maitland, who points out that just as the body uses up and sheds many times its external covering of integument, plumage, shell or hair, to say nothing of its artificial clothing, so the Soul wears out and sheds many bodies.

According to Hermetic doctrine, the lapse of human Souls into animal bodies is impossible, for the Soul "is not to be compared to any brute beast upon the Earth, but to them that are above in Heaven, that are called Gods." It is however pointed out that "If you become guilty of graver crime, if you turn away from the end for which you have been formed, then indeed you shall dwell neither in Heaven, nor in human bodies, but thenceforth you shall pass into those of animals without reason." This statement is however qualified by Hermes, who says to Horus, "And such a Soul, O Son, hath no mind; wherefore neither must such a one be called Man." This terrible contingency it is which is referred to in Christian writings as the "second death": for the law of progress alike renders retrogression possible, and thus the great question of responsibility is involved.

Another of the more prominent of the Hermetic teaching is the insistance on absolute purity both of body and mind as essential to the process of regeneration. The elevation of the Spiritual side of our Nature is only possible at the expense or rather the transmutation of the animal and passional instincts, and hence it is that "a pure diet without animal flesh" is enjoined in "Asclepios" as a most necessary condition to the fulness of beatific vision. This precept is at once that of divine compassion and the pure life: it is however dictated by something more than mere sentiment, and has a profound occult significance owing to the fact that the blood alike of Man and Animal is highly charged with a certain astral nature, which from a spiritual point of view disturbs the magnetic harmony of the human organism which ingests it. In the process of the great work, the human will has to be united with the divine, and if the magnetic elements of our natures remain insurgent to the central will of the system this is impossible of attainment. Speaking of the triumph over the passions and the elevation of the true rector to his original rule, Hermes says, "For thou must first forsake the body before the end, and get the victory in this contention and strifeful life, and when thou hast overcome, return."

Another feature of the Hermetic works is the doctrine of Nature or Elemental Spirits, which is to be found covertly laid down in various places. And in "Asclepios" the whole rationale of Idol worship is clearly and lucidly stated in a way which cannot fail to enlighten the reader. "Our ancestors," says Hermes, "wandering astray in matters of faith concerning the Gods, and unable to lift their minds to the Divine knowledge and religion, discovered the art of making Gods; and, having discovered it, they invested their products with appropriate virtues drawn from the nature of the world. And as they could not make Souls, they evoked the Spirits of Genii and Angels, and endowed with them the holy Images and sacraments, thus enabling their idols to exercise power for good or ill."

These genii or elementals which thus assisted in the manufacture of idols are stated to dwell with man, *i.e.*, in the lower air, and are thus the dwellers of the elements of mediæval romance.

Thus far these observations have been confined to what I may call the general scheme of this system. For to go into its more detailed and practical aspects within the limits of a short article of this kind is impossible. There is, however, a more fascinating aspect in connection with the subject, and this has reference to the alchemical teachings of Trismegistos. No paper on Hermetic Philosophy can afford to omit reference to the celebrated Smaragdine Tablet of which Eliphas Levi writes: "This tablet of Emerald is the whole of magic in a single page." A very celebrated Hermetic relic and a singular confirmation of Theosophical doctrine, it is well worthy of careful attention at the hand of every occult student. Read aright, it is

said to contain the secret of the *lapis philosophorum*. "The culmination of the secret work," says H.P.B., "is spiritual perfect man at one end of the line: the union of the three elements is the occult solvent in the Soul of the World, the cosmic Soul or astral light, at the other, and on the material plane it is hydrogen in its relation to the other gases."

The treatise "Minerva Mundi", attributed to Hermes Tria, contains, under the most poetical and profound allegories, the dogma of the self-creation of beings, or of the law of creation that results from the accord of two forces, those which the alchemists called the fixed and the volatile, and which are in the absolute, liberty and necessity. There are two magnetic currents in the human constitution, as there are the two forces, centrifugal and centripetal, in the greater world, or macrocosm, and it is these two currents, passive and active, which have from all time been symbolised by the cross. "When," says Levi, "the alchemists tell ust hat little time or money is required to accomplish the work of occult science, when above all they affirm that a single vase is necessary, when they speak of the grand and unique athanor that everyone may put in use, which is at everybody's hand, and that everyone possesses without knowing it, they make allusion to alchemy philosophic and moral,—in fact a strong and decided will can in a short space of time arrive at absolute independence, and we all possess the alchemical instrument which serves to separate the subtil from the gross and the fixed from the volatile. This instrument as complex as the world, and of mathematical precision, is indicated by sages under the emblem of the Pentagram or five pointed star, which is the sign absolute of human intelligence. I will imitate the wise in not naming it, it is too easy to divine."

To fix the volatile in the Hermetic language means to materialize the Spirit; to volatilize the fixed is to Spiritualize matter.

To separate the subtil from the gross is to free our soul from all prejudice and vice. This is effected by the use of the philosophical Salt, *i.e.*, of Wisdom; of Mercury, *i.e.*, of personal aptitude and labour; and of Sulphur, which represents the vital energy, and the ardour of the Will. Thus we succeed in changing into spiritual gold such things as are of least value, and even the foul things of the earth.

It is needless to point out the value of any system which, seeking to elevate the eternal and permanent above the temporal and evanescent, establishes a true basis of morality by illuminating the intellect with the effulgence of the spiritual gnosis. For the Hermetic philosophy is no crude conception of the Deity, or mere barren contemplation of the Soul and religious things:—the direct repository of a primeval revelation and a channel through which the Secret Doctrine has been transmitted, it has ever attracted the attention of the most luminous and percipient minds in

the past. And if a callous world to-day fails to appreciate and understand the beauty and grandeur of these conceptions, it is because the race itself is retrograde, or perchance the law of progress works by an alternating movement which will render the present oblivion about things spiritual but the prelude to a clearer and more universal illumination. The awe and reverence which the Mysteries inspired of old was neither the result of superstition nor ignorance, it was but a due appreciation of the spiritual side of our nature. The body was regarded as but the prison chamber of the Soul, the place of ordeal and house of correction. The Saptaparna, or Man plant, had its roots in Heaven, for as is said in "Pymander," "The earthly Man is a mortal God, and the Heavenly God is an Immortal Man." The Soul had lost its wings, clogged by the viscosity of matter; it would recover them when it extricated itself from matter and recommenced its upward flight. But the Heaven of the Seven Virtues and the pure light was not attainable by those who allowed the body to waylay the Soul, or who succumbed in the conflict with their lower nature: while the goal of the "good fight" was the immortality of the Gods.

The Egyptian Priests related that Hermes dying said: "Hitherto I have been an exile from my true country: now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death."

Hermetic philosophy is at once a union of the reason and the religious instinct: it offers a key to unlock the mysteries of being and is a testimony to the eternal aspiration of the religious sentiment in man to become united with the Divine.

P. W. Bullock.

THE OCCULTISM OF SOUTHERN INDIA.

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SOUTHERN India has always produced the greatest Aryan philosophers. Madhavâchârya came from Southern India, and Sankarâchârya was born in Malabar; and at the present day there are high adepts and schools of occultism in Southern India. In the adept hierarchy, there are always seven classes of adepts, corresponding to the seven rays of the Logos. Two of these classes of adepts are so mysterious, and their representatives on earth are so rare, that they are seldom spoken of. Perhaps one or two adepts of these two mysterious orders appear every two or three thousand years.

It is probable that Buddha and Sankarâchârya come under this category.

But of the other five classes of adepts, representatives are always to be found on earth.

All five classes are represented in the Himâlayan school.

At present, it is unlikely that all five classes are represented in Southern India: though all the adepts of this and every other school must belong to one of these five classes.

It is a doctrine of the Southern Indian school that, though belonging to one of these five classes, and falling into one of these five rays, all of which are represented in the Himâlayan school, adepts, in India for example, need not be correlated to the Tibetan school,—need not dovetail, so to speak, into the *Guruparampara* chain of the Himâlayan school,—and need not therefore owe allegiance to one of the five *Chohans*, or chiefs of the five classes of adepts in Tibet.

When a great adept has passed away from incarnated life, his spiritua self may select some suitable person on whom to impress his teachings, who thus becomes his unconscious medium and apostle: this chosen exponent of the adept's wisdom may not recognise the source of his knowledge and power; to recognise their source is almost impossible, since these ideas are instilled into the inmost spirit of the man, the deep, secret place of his nature, from whence arise moral leadings and spiritual ideals. Such apostles have often found that their wisdom left them even in life, when their work was done; the overshadowing adept then withdrawing his inspiration this overshadowing by a high adept is what is called a divine incarnation, an *avatár*.

It is probable that Sankarâchârya was such an incarnation.

He was already a great adept when he was sixteen years old; at which time he wrote his great philosophical works.

It seems that Gautama Buddha was not such an incarnation, as we see in him the actual life struggle of man striving to perfection, and not the fruition of a great soul who had already reached its goal. But in Sankaráchârya we see no such struggle; this is why we say he is a divine incarnation.

The seven rays we have spoken of represent the outflowing energy from the seven centres of force in the Logos: represent seven forces, so to speak, which must enter into every thing in the universe. No object can exist without the presence of each of these seven forces.

A man's past Karma determines which of the seven, or, practically speaking, five rays of occult wisdom he shall take his place in; but it is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality; such as patience, honesty, or courage, on the one hand; or the poetic or artistic faculty, on the other.

The Southern Occult school divides the states of consciousness into three:—(1) *jagrat*, or waking consciousness; (2) *swapna*, or dream consciousness, and (3) *sushupti*, or the consciousness of dreamless sleep. As this classification stands, however, it is purposely obscure: to make it perfect, it must be understood that each of these three states is further divided into three states.

Let us take these in their order, beginning with the lowest.

The *jagrat* consciousness is divided into three; (1) the *jagrat* of *jagrat*, which is ordinary waking consciousness; (2) the *swapna* of *jagrat*, the ordinary dream state; (3) the *sushupti* of *jagrat*, which is dreamless sleep.

Similarly, the *swapna* state has three divisions; (1) the *jagrat* of *swapna*, which is the consciousness of waking clairvoyance; (2) the *swapna* of *swapna*, or somnambulic clairvoyance; and (3) the *sushupti* of *swapna*, the consciousness of *Kama Loka*.

The *sushupti* state is also divided into three states; (1) the *jagrat* of *sushupti*, the consciousness of Devachan; (2) the *swapna* of *sushupti*, the consciousness in the interval between two planets; and (3) the *sushupti* of *sushupti*, the true *arupa* (formless) consciousness which exists between two planetary rounds.

To make this clear, the following table may be useful:

Jagrat.	*Jagrat.*—Waking consciousness.
	Swapna.—Dreaming.
	Sushupti.—Dreamless sleep.
Swapna.	*Jagrat.*—Waking clairvoyance.
	Swapna.—Somnambulic clairvoyance.
	Sushupti.—Kama Loka.

Sushupti. { *Jagrat.*—Devachan.
Swapna.—Between planets.
Sushupti.—Between Rounds.

Above these nine stages, come the true mystical states of consciousness, to which the adepts have access.

These different states of consciousness mean simply this, that the one observer, the *âtma*, or self, observes nine classes of objects; the fact that the *âtma* observes one class of objects is indicated by saying that such and such a state of consciousness is active.

In each of these classes of objects, which are on the different planes, there are five elements, each corresponding to one of the senses. In the view of the occultists of Southern India, it is erroneous to speak of seven senses, two being considered still undeveloped. It is true that there are seven factors in each plane of consciousness; but only five of these are senses, nor, in the view of this school, will there ever be two additional senses analogous to these.

The sixth factor is the mind, which rules and guides the senses, and draws deductions from their impressions when collected and arranged. The seventh factor is the *âtma*, which is the observer of the generalization which the mind makes from the impressions of the senses. It is the self, the sense of "I" in us, behind which it is impossible to go, either in logic or in observation. These seven factors must be present on every plane: in dreaming, for example, objects corresponding to the senses of sight, touch, taste, smell and hearing, pass before the dreamer: his mind classifies these impressions, and he feels the sense of "I," the observer which is the subject of these subjects. There is the sense of "I" on each plane, but it is not quite identical, only the kernel, or basic notion of "I" remaining unchanged.

Corresponding to the five senses are the five classes of objects on each plane; or, as we may call them, the five qualities of impression, or five elements.

These are: (1) earth, corresponding to the sense of smell; (2) water, corresponding to the sense of taste; (3) air, corresponding to the sense of touch; (4) fire, corresponding to the sense of sight; (5) ether, or Akâsh, corresponding to the sense of hearing. Each of these has its psychic counterpart; the counterpart of earth is magnetism; the counterpart of water is electricity; the counterpart of air is perhaps the forces discovered by Keely; while the counterparts of the other two are mystical forces the names of which it is useless to give.

When the seven rays we have spoken of proceed from the *logos*, they are separate, and subsequently co-mingle in the formation of all beings. When an individual begins his course of evolution, these rays are equally

balanced in him, none preponderating more than another. In course of time the man's actions, his *karma*, cause him to come particularly under the influence of one or other of the rays. Up this ray he must make his further progress, till he has succeeded in merging his life in the life oft he Logos,—the grand fountain-head of light and power.

When this mergence takes place, the man does not suffer loss of individuality; rather he enjoys an almost infinite extension of individuality. Each of the seven classes of *logoi* has its own peculiar consciousness, and knows that this is so; that is to say, each *Logos* recognises its own light; but each *logos* also participates in the life of all the other classes of *logoi*; that is to say, the peculiar quality of their life is represented in it also; so that an individuality, in merging in a particular *logos*, is not cut off from the consciousness of the other *logoi*, but shares in, and experiences, their consciousness also.

We have said that the âtma is represented on every plane, and the *logos* is related to the âtma on each of the planes. It is however useless to attempt to understand the relation between the âtma, on any plane, and the logos.

This relation must be known, however, after the last initiation, when man will thoroughly understand his spiritual nature.

After the last initiation, the adept thoroughly comprehends the relation of *átma* with the *logos*, and the method of merging himself in the *logos*, by which he obtains immortality: but it is a mistake to suppose that the life of the *logos* rises up within the man at the last initiation, or that its light enters into him.

He understands his spiritual nature, and sees the way to the logos; but it may take him several incarnations after the last initiation before he can merge in the logos.

This philosophy recognises two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practise of the virtues. A natural, coherent, and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Sankaráchárya recommended to all his Sannyasis and successors. The other road is the precipitous path of occultism, through a series of initiations. Only a few specially organised and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and

to obtain powers to which he is not morally entitled by degree of his progress.

Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugpa* path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has a definite and indispensable purpose and function in the development of the human race: this function is to keep open the upward path, through which descend the light and leading without which our race would require to make each step by the wearisome, never ending method of trial and failure in every direction, until chance shewed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious good of mankind, a self-abnegation, which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested when real moral worth will tell; and the man who progressed along the slow and steady path may be first to merge himself in the light of the *logos*.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak, and then, turning round to direct himself towards the logos and the spiritual life and away from the material plane; passing first into the astral life, and then into spiritual life, till at last the logos is reached, and he attains *Nirvâna*.

It is therefore wiser not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.

[The foregoing is a summary of a discussion with Mr. T. Subba Row, B.A., B.L., at the Adyar Library, on the 1st December, 1888.—*Ed.*]

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The Mystic Side of Christianity.

(A Paper read before the Blavatsky Lodge, T.S.)

CHRISTMAS PEACE.

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THE MYSTIC SIDE OF CHRISTIANITY.

(A paper read before the Blavatsky Lodge.)

"In der Beschränkung zeigt sich der Meister."
(In limitation is shown the hand of the master.)
GOETHE.

THIS aphorism of the great German master-mind seems to me a fitting one with which to commence a subject so vast, varied and important as that which I have been asked to open this evening; for in the studies that the little time at my disposal has enabled me to make for it, I could have been tempted to roam into fields of literature endless in extent and teeming with interest, but that I remembered that life is short and that the subject, however long, must, be brought within the limits necessary for presentation to you this evening. The art of selecting well requires however, as Goethe says, a master-hand, and I must ask your indulgence for the somewhat ill-assorted jumble which is the best I have to offer under the circumstances, and hope that the interest of the subject will compensate for its incompleteness and for my want of skill in weaving the fragments together into a whole.

In seeking for a satisfactory definition of the word "Mysticism", I have found it necessary to apply a common rule with regard to the meanings of words. There is one meaning founded on *derivation*, by which we trace a word to its source and find how it originated; we may often gain much light from this, but we must never forget that in its descent down the stream of time, a word gathers accretions of new meanings and becomes applied to objects widely different from those of its first association, so that the meaning in its later *application* is far removed from that of its primary *derivation*. It is evident that the word mysticism came originally from the mysteries, those secret ceremonies of initiation into the higher life in ancient Egypt and Greece, of which we Theosophists have heard so much and know so little. For the term is based, we are told, on the Greek word *muo*, to close the mouth, to be silent; the mystae, those admitted to the mysteries, were not allowed to divulge what they were shown. The unknown is necessarily the misunderstood, hence in common parlance the words "mystery" and "mysterious" came to mean not merely that which cannot be spoken about, but owing no doubt to a later material bias of men's minds, something which does not really exist, or something contradictory to sense and reason and which is only professed by charlatans

or those who want to mystify others and to get credit for knowledge they do not really possess. But this is a later development. What is properly understood as a mystery, and consequently mysticism, is that which is related to the essence and inner principle, the ultimate *reality* of things, precisely the reverse of the popular idea. It implies something which not only *may* not, but which *cannot* be fully divulged. It is concerned with experiences on a plane beyond the reach of words, and when the subject of these experiences tries to express them in ordinary language, the result is a confused account, a sort of floundering in a sea of terms altogether inadequate to the expression of such things. Thus in answer to the complaint of obscurity of style in Jacob Boehme, his translator and expounder William Law remarks, "what he saw and conceived was quite new and strange, never seen or spoken of before, and therefore, if he was to put it down in writing, words must be used to signify that which they had never done before."

Christian Mysticism, our subject this evening, may, I think, be described as the striving after the knowledge of the soul and its relations to God and the invisible world. To some who have had the intuitional faculty developed as the result of that striving in previous incarnations, that knowledge was, and still is, what is called *revealed;* others have received it from teachers, through whom it has been handed down through countless generations. This is what is meant by *tradition*. Certain it is that it has come down in a continuous stream, at times so small as to be scarcely perceptible, at others altogether hidden, then bursting again into the light under some fresh impulse of persecution, or during a season of peace and comparative freedom.

At some time or other this stream became bifurcated, and we see it taking two different directions, the one inclining to the devout or more purely spiritual side, which may be called *religious* Mysticism; the other to the side of physical nature and its inner workings, which is known as Alchemy. To the students of the latter belong the Rosicrucians, and to choose out a few great names, Paracelsus, Roger Bacon, Robert Fludd, Van Helmont, and all those known as alchemists, fire-philosophers, and students of magic, down to Cagliostro and Eliphas Lévi in modern times. Of this part of the subject, I do not propose to treat; it is a side which does not attract me, and therefore I have never studied it, except incidentally: the other side has attracted me from my earliest youth, and I have taken some pains to become acquainted with at least a minute fraction (though *only* a fraction) of the immense wealth of writings in which it abounds.

One word, however, before dismissing the Nature-theurgists; it is claimed for them, I believe, that under the guise of chemical and physiolo-

gical research, the transmutation of the baser metals into gold, they were seeking also for the divine Spirit. This path, however, seems to have led many into the realms of black magic, and must therefore be attended with unusual danger. It is better by far to seek the Divine in our own souls.

In the Christian Church the tendency to mystic thought, leading to isolation and retirement from the busy haunts of men, must have first found expression in the life of the solitaries, the Fathers of the Desert, who had their settlements along the banks of the Nile. Among these were St. Anthony, and later St. Athanasius in his early days. When the centre of the Christian Church became firmly fixed at Rome, and the seat of Empire was removed to Constantinople, the Roman Imperial power in the West fell to pieces, and Europe was overrun by the Northern races. All was confusion, strife, and unsettlement. All those whose nature led them to shun a warlike life, were forced to retire to the mountains in search of the safety and seclusion necessary for a life of study and meditation. Thus was founded, in the early half of the sixth century, the community of St. Benedict on Monte Cassino in Southern Italy, their watchword being Labour and Study. They also devoted themselves to the instruction of the young, and their abbeys and schools quickly sprang up in every part of Europe, including the British Isles. They were followed by the Cistercian and Carthusian Orders, still more bent on the development of the inner life, so that to the three vows of poverty, chastity and obedience, common to all, they added the vow of perpetual silence, and chose for their monasteries the most inaccessible sites, such as that still occupied by the Grand Chartreux in the Alps of Dauphiné. Each order has a prevailing note, represents a separate idea, though all have a common object, *i.e.*, the pursuit of the religious life. From these monasteries and abbeys issued the Bedes and Bonifaces, the Gregorys and Augustines, the Lanfrancs and Anselms, the Bernards and Bonaventuras, as well as the great Latin hymnologists of the eleventh and twelfth centuries. Of St. Bernard of Clairvaux I should like to speak a little more fully, because he combined in a remarkable, if not in a unique manner, elements of character not often found together. He had at once a strong love of the interior life, and that fiery enthusiasm of humanity that led him to aim at nothing less, says Mr. Frederic Harrison, than the regeneration of his age. His social and domestic feelings were so strong that though he determined to take refuge in a cloister, he would not enter it alone, but induced his five brothers and an uncle, besides many friends, to follow him. But the abbey of Citeaux was too small a field for his ardent spirit, and the Abbot, Stephen Harding, sent him forth with a few kindred souls to found a new religious colony in the wilds of Central France. Here, at Clairvaux, for fifteen years, he ruled his monastery and gradually acquired that character of sanctity, as well as

strength of intellect, which made him in so many respects the foremost man of his age. His influence became so widespread that we find him appealed to by the King of France concerning a quarrel with his bishops, by other abbot's concerning the government of their religious houses, by the Bishop of Lincoln, by the Chancellor at Rome, by the Emperors of Germany, by numerous Popes in succession; while at the same time, he stooped to welcome the outcast and to perform the humblest duties in his own convent. Forced into the publicity of European ecclesiastical politics, and of an intellectual tournament with Abelard, whom he vanquished, he always returned with thankfulness to the seclusion of his cloister, and to the further renewing of his spiritual life. There in his little cell, not much larger than his last resting-place, he died, surrounded by the humble brethren of his order. The life of *St. Bernard and his Times* is a work of deepest interest to Theosophists, showing as it does, what a mighty engine is true spiritual force, constantly fed from above and within, and directed to the benefit of mankind at large, without thought of worldly advancement or selfish aim of any kind. Among his mystic writings a precious gem is a treatise on "The Love of God, and other Fragments," translated by Mr. and Mrs. Coventry Patmore.

In the twelfth and thirteenth centuries arose the orders of St. Francis in Italy, and St. Dominic in Spain. The note of the first was poverty, and was a protest against the spirit of luxury and greed which had grown up with the commercial prosperity of the great Italian Republics. The second was devoted to preaching, in order to keep alive the Catholic faith against the inroads of heresy, and likewise to the education of youth. The Dominicans number among their saints the great Thomas Aquinas, the disciple of Albertus Magnus, and who was equally a saint and a *savant*, the master of the scholastic philosophy and author of the *Summa Theologiae*, the great text-book of Catholic theology; another is St. Catherine of Siena, the tanner's daughter, who could barely read and write, till her vast correspondence with many renowned personages of her age forced her to perfect herself in worldly lore to the point of the third or forth standards in our board-schools. Finally she was the means of restoring the papacy from its exile in Avignon to its former seat in Rome. Her mystical writings are still greatly esteemed in the Catholic Church. Another example of the influence of purely spiritual force.

Turning to Germany in the same century (the thirteenth), we find a different spirit in Meister Eckhart, the forerunner of those who lead up to one of whom I shall have much to say later on, Jacob Bœhme. In Eckhart (it is said, for I have not studied him personally), there appears no longer the spirit of the cloister, but a new system is evolved in which the old Church doctrines keep their place, but are shown in altogether a new

light. His speculations, indeed, are allied to those of the later German idealist philosophers, such as Hegel, and particularly Schelling and Franz von Baader, likewise to the teaching of Theosophy, in that he declares the identity of the inner man with God.

Eckhart's influence on his contemporaries was so great that he received the name of "The Master", by which he is still known.

A Society which was formed later in the Rhineland and Switzerland, called the "Friends of God", numbered amongst its members many followers of Meister Eckhart. The best known is John Tauler of Strasburg, a preacher of eminence. His great friend in the religious life was Nicolas of Basel, and it was in this town of Bâsle that the Friends of God had their head-quarters, where their books were published and whence an extensive correspondence emanated. An offshoot from these *Gottesfreunde* were the Brethren of the Common Life, whose communities flourished chiefly in the Netherlands. Their first house was at Deventer, where lived the renowned Thomas à Kempis, author of the "Imitation of Christ."* They lived together in simplicity and piety, sharing all things in common, but were bound by no monastic vows. Nicolaus of Cusa, who was also a student at Deventer, finally rose to be a Cardinal of the Church.

No one can study the writings of men such as these, and say that there is no esoteric side to the Christian teaching. Their works, especially those of St. Bernard and Thomas à Kempis, are the daily text-books of thousands, not only of Catholic, but even of Protestant Christians. There is in them but slight allusion to the doctrines of the Church, though these are of course taken for granted. They address themselves to the inner sense alone. I have often been struck with the great similarity between the "Imitation" and the "Bhagavat Gîta"; both consist in parts of a colloquy between God and the Soul, or, as Theosophists would say, between the Higher and the Lower Self.

"Blessed indeed are the ears", says the "Imitation", "which listen not for the voice which sounds from without, but to the inner voice of truth." "Blessed are they who dive into things internal, and strive day by day through spiritual exercises to gain a deeper capacity for receiving heavenly secrets."

"I am the Rewarder of all who are good, and the Mighty Prover of all who are devout. Write my words upon your heart and meditate diligently upon them." . . . . "Walk before Me in truth, and ever seek Me with simplicity of heart." "Simplicity must be in the motive and purity in the affection."

"Place thy heart on me," says the "Bhagavat Gîta", and penetrate me with thy understanding, and thou shalt without doubt hereafter enter

* I leave aside the controversy concerning the authorship of this work.

unto me. But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice. If after practice thou art still unable, follow me in my works; for by performing works for me, thou shalt attain perfection. But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and forsake the fruit of every action."

In the "Imitation" we find—"Be therefore ready for battle, if you wish to win the victory. Without a conflict you cannot obtain the crown of patience." The first books of the "Bhagavat Gita" contain an allegory in which Krishna tries to induce Arjuna to fight against his foes, which are his passions. A more studied comparison of these two far-famed works is well worth the attention of theosophists, the difference between them being quite as interesting as the likeness. In the sixteenth century, when the war-note against Roman corruption had been sounded by Martin Luther, there arose many new religious Orders in the Church, and some of the older ones underwent a thorough reform. It was to the work of reform in the ancient Carmelite Order that a simple nun first addressed herself, she who was known afterwards as St. Teresa. She had the mystical tendency from a very early age, for it is related of her and her little brother that they wandered away from their home when quite children; "they had gone," they said, "to look for God". In the face of opposition and numerous difficulties, including intense physical suffering, this resolute woman succeeded in getting the reform accepted in all the convents for both men and women in Spain, besides establishing new ones on a stricter basis. Her work on the religious life is entitled "The Perfect Way"; in acknowledgment of the merit of this and other writings, Teresa received the doctor's cap from Rome. Her disciple, known as St. John of the Cross, has perhaps reached the acme of religious thought in his "Obscure Night of the Soul"; this may be studied in an English garb, and has been lately republished here in London.

Contemporaneously Ignatius of Loyola and his six companions, St. Francis Xavier, Rodriguez, and others, were forming the nucleus of the Society of Jesus, while at Rome St. Philip Neri was gathering around him the brothers of the Oratory. St. Ignatius was an officer in the army, and received a wound in the leg while mounting the breach at the siege of Pampeluna. Confined to his couch, he had finished reading such Spanish romances as could be mustered in the place, when some one brought him the "Lives of the Saints"; before he had finished them he was transformed from a soldier in the King of Spain's service to a soldier of the Cross. As soon as he recovered from his wound, he went home to his father's baronial castle, hung up his weapons in the armoury, and left it again in the garb of a pilgrim. He went to a famous shrine at Montserrat near

Barcelona, and lived for some time as a hermit in the cave of Manresa. It was here that he received in a vision the plan of the celebrated "Book of Exercises", on which so many men and women have formed their religious life, and the methods of which are still in daily use by pious persons, cleric and lay, in and out of convents, throughout the whole Catholic world. Of the plan of the Exercises I have already written at some length in the *Theosophist*. They have been translated into every language, and except the "Imitation", there is no book besides the Bible which has a wider circulation. Yet the "Exercises" must be taught, orally transmitted, they cannot be understood by the uninitiated. Once properly instructed, one may continue on the same lines during a lifetime and never wish for any other.

Among later mystical writers perhaps the one most appreciated outside the Catholic Church is Molinos, founder of the Quietists, and author of the 'Spiritual Guide". His teaching was condemned by the Orthodox as tending to too great passivity of mind. It seems to have somewhat resembled that of the Quakers who, as we know, were equally persecuted by the dominant Church. Fénélon, and especially Madame de la Mothe Guyon, wrote in the manner of Molinos, and both had evidently great internal illumination. All three were more or less persecuted, but the *animus* against them appears to have originated more in personal feeling than in any distinct error in doctrine.

But I must leave this rapid historical sketch, which I hope has not been too tedious, and return to the sixteenth century, where the stream of mysticism bifurcates again, and this time flows through the channel of the Protestant Church, or rather, starts afresh in a member of that communion. Jacob Bœhme, called the Theosopher, was born in a village near Goörlitz in Silesia. From a child he was psychic, he saw visions and heard voices. In early youth he lived the life of a shepherd and was afterwards apprenticed to a shoemaker. "During his apprenticeship he was one day left alone in the shop (I give the anecdote as related in Dr. Hartmann's "Life of Bœhme") when a stranger entered asking to buy a pair of shoes. Bœhme, supposing himself not entitled to make such a bargain in the absence of his master, asked an extraordinarily high price, hoping thus to get rid of the person who desired to purchase. Nevertheless the stranger bought the shoes and left the shop. After leaving, he stopped in front of the house, and with a loud and solemn voice called to Bœhme: 'Jacob, come outside.' Bœhme was very much astonished to find that the stranger knew his name. He went out in the street to meet him, and there the stranger, grasping him by the hand, and with deeply penetrating eyes looking into his, said: 'Jacob, you are now little: but you will become a great man, and the world will wonder about you. Be pious, live in the

fear of God, but honour His word. Especially do I admonish you to read the Bible; herein you will find comfort and consolation; for you will have to suffer a great deal of trouble, poverty, and persecution. Nevertheless, do not fear, but remain firm; for God loves you, and is gracious to you.' He then went away."

Soon after this Bœhme had a period of internal illumination, and remained for seven days in a state of ecstasy, during which the eyes of his soul were opened, and he was able to read the secrets of God and nature. This faculty remained with him until death, and the period of special illumination recurred from time to time, and he began to write down systematically what he saw and heard. In the space of twelve years he wrote thirty books full of deep mysteries concerning God and the angels, Christ and man, and concerning the external world. The attitude of his mind appears to have been that of a sincere seeker after truth by means of prayer, study of the Scriptures, the practice of virtue, and conformity to the Divine Will. He says: "I resolved to regard myself as one dead in my inherited form, until the Spirit of God would take form in me, so that in and through him I might conduct my life. . . . I stood firmly by my earnest resolution, and fought a hard battle with myself, and while I was wrestling and battling, being aided by God, a wonderful light arose within my soul." Describing the manner in which he wrote, Bœhme says in his "Letters": "I might sometimes perhaps write more elegantly, and in a better style, but the fire burning within me is driving me on. My hand and my pen must then seek to follow the thoughts as well as they can. The inspiration comes like a shower of rain. That which I catch, I have."

Again he says: "I am not collecting my knowledge from letters and books, but I have it within my own self; because heaven and earth with all their inhabitants, and moreover God Himself, is in man."

As, however, Bœhme found that he could not long retain this knowledge after the trance condition was past, he began to write it down. This he did in the early morning, calling the notes he made "Memories". The larger work that grew out of these was called the "Morning Redness", or, as a friend entitled it, "Aurora, the Root or Mother of Philosophy, Astrology, and Theology". His more important works, however, are the "Three Principles" and the "Mysterium Magnum".

I do not propose in this brief sketch to present you with any analysis of his works or teachings. To do so in the briefest manner would require a separate paper and many months, if not years, of study on my part. Mrs. Penny, who has herself written an admirable introduction to the study of Boehme, tells me that after thirty-four years of careful study, she still finds much that she has not mastered. His system of man and the

universe may however be gleaned from his two careful biographers, Dr. F. Hartmann and Dr. Martensen, and very much may be learned from Claude St. Martin's "Theosophic Correspondence" and "Man, his true Nature and Destiny", both translated and published by the late Mr. Penny. An encouragement to Theosophists to try to learn something of Bœhme may be found in a few lines in the "Secret Doctrine" (i.494), where H. P. Blavatsky says: "Thus Newton, whose profound mind had fathomed the spiritual thought of the Great Seer in its mystic rendering, owes his great discovery to Jacob Bœhme, the nursling of the genii (Nirmânakâyas) who watched over and guided him." But though a complete presentation of Bœhme's system is impossible at the present moment, there are some points in it which I should like to place in comparison with the teaching in the "Secret Doctrine".

I. Bœhme posits the Absolute as the Chaos, the "Abyss"; he calls it the "Mysterium Magnum", which dwells in darkness and stillness, yet contains the potentiality of all manifestation. (Parabrahm.)

II. From this arises first a Will. (First Logos.)

III. Next he posits the Mirror, which he also calls the Divine Idea, the Eternal Wisdom, the Sophia, the Maiden. In this mirror is reflected the Divine Ideation which, seeing its own glory, forthwith goes forth into manifestation. This seems to me most like Mulaprakriti and Mahat. In Bœhme the *Will* at this stage is called the Son, and that which goes forth from it the Spirit. Thus is conceived the Triune Being, Father, Son, and Holy Spirit, and the Maiden or Virgin.

But there is as yet no activity; all is merely a *Magia*, an Imagining. After a time sets in Motion. Desire is added to Imagination, and the latent, eternal nature, which is a potency in the Divine Being, begins to manifest. This nature Bœhme does not call matter, but an obscuration, which in contrast to pure Light and Spirituality he calls *thick*, whereas the other is *thin*. In *Centrum Naturæ* are developed seven chief properties, four of which make for darkness and three for light; the central one is that in which goes on the struggle for supremacy, and is figured as a wheel, or rotation. Then nature, weary of the struggle, longs for light and union with the Higher. The sixth property is Sound, harmony, heavenly music; the seventh and last the Synthesis, the Essential Wisdom, the image which was from the first beheld in the Mirror. Thus is formed the complete cycle of Evolution.

In a work entitled "Forty Questions on the Soul", comes the question so often asked by new students of Theosophy: "Wherefore has God created the world, since He did not create it for His own perfection?" Bœhme replies: "The reason why the eternal and unchangeable God has created the world is an unfathomable mystery: it can only be said that He

did it in His love." Elsewhere, however, he says: "He did it to reveal Himself to Himself."

In speaking of the Seven Properties, Bœhme says; "the *first* and *seventh* quality must be regarded as one, likewise the *second* and *sixth*, also the *third* and *fifth*, but the *fourth* is the object of division. In this the student of the Esoteric Philosophy recognises the seven globes on four planes of matter, the fourth being the lowest.

In the first circle of Creation Bœhme places three great angels, Michael, Lucifer, and Uriel, and below these seven throne angels, corresponding to the Dhyan Chohans of the "Secret Doctrine", and the Sephiroth of the "Kabala". These existed prior to man, or the coming into being of the Cosmos. The process of regeneration in man occupies a prominent place in Bœhme's teaching. Man must die to his selfhood and make his will an instrument for the Eternal Will, and this by what he calls "sinking down" into God, that grace may be poured into him. This doctrine of passivity it was, as I understand, for which the Quietists were condemned, as tending to slacken man's activity, instead of inducing him to work out his own salvation.

But to follow the stream of which Bœhme was the fountain-head. Though he attained a certain notoriety in Germany during his lifetime, we first hear of him in England one hundred years later through the writings of William Law, whose "Serious Call" and "Spirit of Prayer" were long favourite books of piety. He translated portions of Bœhme's works and began to make him known, and in England Law is always associated with his teachings. Other mystic writers of this century were J. G. Gichtel in Germany, and Jane Lead and Pordage in England. The greatest tribute, however, is paid to Bœhme's philosophy by Claude St. Martin, a French count, who lived during the great Revolution in France. He called Bœhme "the greatest human light that had ever appeared", and he learned the German language at fifty years of age in order that he might read him in the original. St. Martin had belonged to a school of mystics then existing in France under the headship of Martinez-Pasquales, after whose death it embraced the doctrines of Swedenborg, when St. Martin separated from it, and applied himself entirely to Theosophic study; he produced several works, of which "Man, His True Nature and Destiny" and his "Theosophic Correspondence" are, as I have already said, translated by Mr. Penny, and from which some knowledge of Bœhme may be gleaned. Appended to the latter work is a long list of the libraries and institutes in Great Britain and her dependencies, as well as in the United States, where Theosophic works are to be found, as well as the syllabus of a scheme for publishing a "Course of Theosophy, Scientific and Practical," bearing the date 1863. This brings us within fourteen years of the publica-

tion of "Isis Unveiled". Four years later than this were delivered the series of Lectures now bearing the title of "The Perfect Way, or The Finding of Christ", the most complete exposition, to my mind, of the science of the soul yet presented to us in a perfected form. But I speak for myself only, for I know that I am treading on debateable ground, and that I differ in opinion from many here present.

You will have observed, perhaps, that I have omitted one remarkable name, and have made no mention of Swedenborg, the only one among the great mystics and seers who founded a Church to carry on his name and to perpetuate the doctrine which he had received. I can say no more about him for two reasons; one is, that any account of him would carry me beyond the limits of my time to-night; another, that his works are easily accessible to all, and are probably much better known to most of you than they are to myself. He lived more than a century later than Bœhme, and died before the outbreak of the French Revolution. To many, his new "Interpretation of the Scriptures" has been a great help to the better understanding of the Bible, but his too literal descriptions of heaven and hell and the spirit-world show plainly that he did not penetrate beyond the astral spheres.

Other names I have doubtless passed over, which may strike students of the mystic science, Jung Stilling, the Counts von Stollberg, St. Germain, and many more. But the thought in all is more or less similar, the secret of the mystics is always the same. Each and all have found that the true unveiling takes place within, that God reveals Himself anew to every human soul, that is, to every soul who seeks Him in real earnest in her own inner chamber.

I think those of you who have followed me thus far, and even more from your own experience and knowledge of these matters, will agree with me that in spite of all the boasted enlightenment and advance of knowledge of the nineteenth century, these early Christian mystics arrived at something which is not to be learned from books, nor taught in sermons and lectures, nor to be studied in the outer and phenomenal, even as it appertains to man. Their prayers and meditations, their lives of active beneficence, were inspired by love and not by knowledge, by a divine impulse from within, not by any stimulus from without, beyond that afforded by association and by the teachings and services of their Church. St. Teresa had not many books; St. Ignatius, on leaving his hermitage at Manresa, did not sit down to a course of study, nor did he even begin to organise the Society of Jesus, he went immediately and tended the sick in the hospitals, a task not then by any means so easy as it is now. His companion, Francis Xavier, went to the distant Indies to preach the Gospel, and died in the midst of his labours on an island in the Chinese seas, at a time when India

and China were much further off than they are now. Love for a Divine Master was their inspiring motive; because He laboured they would labour, because He was poor, they would give up all; because He suffered and died, they would do the same, if necessary. The daily prayer that S. Ignatius taught his followers was: "Take, O Lord, and receive all my liberty, all that I have and possess. I offer unto Thee all my thoughts, words, actions and sufferings of this day, to be used for Thy honour and glory." Jacob Bœhme says, in like manner, that we must make our wills become *the Will of God manifested in us*, and that all the evil, sin and misery in the world come from the arrested evolution of the nature of God in man. Mark the term "*arrested evolution*", for it seems to me the key to much that we do not rightly understand. At certain periods in the world's history this evolution seems, from the multitude of outward obstacles, to be more completely arrested than at others, and then there seems to come a special flow of that vitalising influence which appears like a new revelation—a revelation given to the world, says the "Bhagavat Gîta", as often as its spiritual level falls below what may be assumed to be the lowest average required for the uses of incarnation.

Therefore it would seem that Jesus Christ was sent for the spiritual uplifting of the Western world, in the "fulness of time", say the Scriptures; that is, at the period when the decay of Roman morality was setting in, and the stern virtues of the early Republic were being superseded by the odious vices of the Imperial Court, which were soon to spread like a cancerous growth throughout the length and breadth of the Empire. Then it was that the asceticism of the young religion performed its cleansing work, and the God within impelled men to flock to the standard of purity, nobility and self-sacrifice borne into their midst by the immediate followers of the Prophet of Nazareth.

And now with regard to the inference to be drawn from our hasty glance at the mass of writings, spiritual, theosophic, philosophic, or whatever name we may give to them, which are the records of men's experiences at these times of spiritual uprising. When we see the millions who have sought for them, studied them, drunk them in eagerly, lived by them, suffered for them, does it not show how keen is the desire, how tormenting the thirst that drives man to seek for the source from whence he came? does it not prove man's consciousness of his too great separation from that source, and the universality of the longing for his return to God, for a reconciliation with the Divine principle, with which the earthly principle is somehow at war? Some have found the way by one means, some by another, as the variety of these records easily proves to us. Some have reached it by seclusion, others by communion. Some by a death of martyrdom, others by a life of toil and service. None can prescribe for

another, nor dare he bar the way to a brother because that way is not his own. For the brotherhood of humanity many paths lead up the mountain of sanctification, some direct, others circuitous; some see dimly on the mountain-top above them the figure or the banner of one Master; others image the Christ as seated on its slope, teaching the people, descending into their homes, providing for their physical wants, healing their sick, blessing their little children; or they gaze on Him as he stood silent before the Jewish Sanhedrim, or meekly bore the stern penalty of the Roman law. Whatever speaks to the soul, draws it upward in meditation, strengthens it in the midst of trial, lifts it above gross matter and the fret and worry of daily life and material surroundings—*that* is its Saviour, its Mediator, its Reconciler, and its God.

E. KISLINGBURY.

CHRISTMAS PEACE.

(*Reprinted from* LUCIFER.)

MME. BLAVATSKY asks me to try to write a short article for the Christmas number of "Lucifer." "Something pretty for Christmas," she said. I do not know whether I am capable of producing anything worthy of this description; but I will do the best I can.

And surely if it is to be in harmony with the Spirit of the Season, it must be a word of peace and not of controversy. An old prophet declared "Woe" to such as say "Peace, peace, where there is no peace," but is it not almost more woeful to say "War, war," where there is no war? Religious controversialists have ever been in greater danger of erring on this side than on the former, not discerning what manner of spirit they professed to be of.

If a man will look earnestly into himself, he will see that his real danger is to cry "Peace" for himself, and "War" for others. It was entirely against this spirit that the Prophet's "woe" was directed. It is recorded, I believe, of Father Benson, of Cowley, that, travelling in a railway carriage once, a Salvation Army captain entered into conver-

sation with him regarding the state of his soul. "Have you found peace, brother?" said the Salvationist. Whereon Mr. Benson laconically replied. "No! War!" The strong and fiery controversialist, who threatens and denounces, is not he looking for peace where he should look for war, for war where he should look for peace. He is in himself, as he thinks, at peace. His whole effort is not to set himself right, to judge, to weigh, to criticise himself but to set others right and criticise them: he has believed; he is saved. Alas, he sees not the self-righteous pride, the ignorance of his own ignorance, the too easy satisfaction with his own very poor standard of attainment of the practical virtues such as self-sacrifice and humility. He see himself only as he believes himself to be. But of those who do not agree with him in all he sees, or thinks he sees, their wilful obstinacy; their perverse shutting of their eyes to the truth. It is not to be denied that he is strangely devoted in a mistaken way. He will labour with these erring ones, as he thinks them; he will argue with them, pray for them: *but*—if they do not submit he will then treat them as unworthy of any consideration; will assume all means which may bring them into disrepute as lawful to him, and think that in so doing he is doing service to the Prince of Peace!

Thank God we are many of us growing wiser now. We are beginning to understand that the conflict we are called to is a conflict not with the sins of others but with our own. A wise man once said to me: "I know more evil about myself than about anyone else," and it is true: for the evil we mark in ourselves is surely there, whereas the evil we think we see in others may not be there at all: and even if it were, until we are quite sure that *we* are quite perfect it is no part of ours to be angry with others.

It is impossible to discover by anything that a man can *say* to us whether he is on the true side or not. Neither are isolated deeds a true criterion. The only sure test is one that only God can use. It is to know the whole trend and spirit of the man's life. You may see his sins, and not see the frightful source of temptation before which he has fallen; or the agonies of self-humiliation and repentance with which he himself regards his fall. Not to know *some* of his acts, but to know *all* his acts, this alone is sufficient; and you cannot know all fully without knowing the opposing force he has had to resist, and the estimate he himself forms of his act when it is done.

But indeed our own Christian Scriptures cut the ground entirely away from under the feet of the man who sets himself up to judge and condemn his fellows. "Judge not that ye be not judged." "Judge yourselves," for the same reason "that ye be not judged of the Lord."

"Who art thou that judgest another man's servant? To his own master he standeth or falleth." Fine words, these last: and all the finer when we remember that they are the words of one who said of himself, "After the way that men call heresy, so worship I the God of my fathers."

But it will be replied: "Perhaps it may be true that Christians ought to emphasize less rather than more the differences of view that exist among themselves, but it is quite another thing when you come to consider other religions. How can a Christian ever be at peace with a Mohammedan, a Brahman, or a Buddhist? Do not our Scriptures themselves denounce false religions and say 'their Gods are Devils'?"

To this I answer: No religion is ever called false on account of its name merely. Every tree must be judged by its fruit. The false religions denounced by the prophets were very different things from the great book-religions of the East. They were generally Phallic: their worship consisted in the sanctifying of lust, and the practice of every abomination. Now, although it is true that the fruit alone is the true test, yet it must ever be borne in mind that "fruit" does not mean unripe fruit: or fruit spoilt by the presence of some hidden worm, which effects the one particular apple alone, and for which the parent tree is in no sense responsible. What Christian, for instance, would like to offer his whole public and private life to most searching examination as an exemplification of what Christianity is? So in judging of all religions we must remember this. We cannot, from the condition of the case, fully and accurately estimate the exact value of the fruit borne by the wide-reaching trees of these great religions; what we ought to endeavour to estimate is the sort of fruit that these systems themselves declare they are aimed at producing. There are a hundred points on which we should go wrong if we begin definitively setting side by side the acts and spirit (as far as we can know it) of those who belong to some other religion and those of our own. First of all we shall probably begin by assuming our own spirit to be perfect because it professes to be Christian, and conversely the others to be imperfect because they are not Christian. But, in truth, our own spirit is very far below true Christ-likeness. Our social system is heathen to the core. I say it in all serious earnestness. Our charity is a cold dead lay figure, tricked out to seem to represent the warm living truth. While Christ denounced competition and bade us not be careful about the things of the bodily life, we entirely reverse his teaching. Well, if the like allowances must be made for the professed disciples of other masters (and we surely shall not submit to the humiliation of confessing that these other masters are more faithfully obeyed than ours is), then it may surely quite possibly be that, unprogressive and childish as much that we hear of them may be, that is rather, as with

us, to be credited to the feebleness of the professors than to the falseness of the truth taught by that master.

Of course I am not going to say that I personally think any teacher a better revealer of truth than Christ, because I do not. But I do say that the best way to prove this truth is not to get angry with those who think otherwise. Far better, far stronger, would be our case if we would seek to support it by that demonstration which can never fail to hit its mark and convince, even the demonstration of the power of our Master to raise and ennoble and sanctify the lives of those who call him Lord. Sympathy, love, self-sacrifice, truth, manifested in all departments of life; at home and abroad; when it makes for our present interest and when it does not: in Church and in the market; to friend and to stranger, and even to foe—this is the most powerful argument, and when this spirit is enshrined in the hearts of all Christians, and shines out in their daily acts and their whole national spirit and policy, that will be the finest missionary effort ever made. No need to shout and clamour and argue. No soul of man at all raised above savagery, be he black, or yellow, or white, but will at once feel and respond to this best experiment. When Christians are Christ-like, the world will believe in Christ.

Meanwhile, for my part, I will have war in myself against my own limitations and shortcomings, but peace with all mankind who are earnestly following out the highest that they know. War I must declare against those misguided brothers who are themselves warring against, or rather plundering, their poor brethren, utterly unable to help themselves. War is legitimate, and in God's name let us declare it, against self-worship wherever it is found. That is the one idolatry never to be tolerated; but I have nothing but peace and God speed to say to those who worship any idea that points them away from themselves to the universal truths of righteousness and love.

(Rev.) George W. Allen.

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as in any other field, this must be true if the interior point is the self and the confining cord the creation of Karma. In other words, if the making of Karma for oneself is the actuating principle of life, movement is narrow and also selfish.

We shall see this the better if we look into some marks of movement in general, noting how and under what conditions it most easily proceeds. All movement is subject to law, each phase of it coming under special provisions of the special department, and the whole of it encircled by universal law as the atmosphere surrounds every object on earth. A newcomer into the world learns these facts very gradually, the infant picking up one by one its elementary experiences, and the child coördinating them into simple lessons, and the man formulating broad generalizations as he acquires more and thinks better. During this process two things come about—it is found that action is most successful and most free when it conforms to the laws which Nature has impressed upon it, and the repeated effort to do so at last produces an automatic habit, when thought is no longer bestowed upon movement, but is used for purposes which have not yet become spontaneous.

In the physical world the best illustration of this is walking. Walking is really a very complicated and difficult process, as we learned to our cost in childhood and may learn to our profit by observing childhood. To adjust each muscle with the requisite force and rigidity, to raise the feet successively at the right instant and simultaneously give the trunk the fitting inclination to the leg, to preserve the adjustment of the centre of gravity so delicately that the upright body with its ever-changing base shall not fall forward or backward or sideways—these are operations in which there is a combination of distinct acts volitional and muscular, all of them related to the law of force and to the law of gravitation. There is a never-ceasing tendency for the perpendicular body to fall prone to the earth, and this is each instant resisted and counteracted by muscular pressure and by the incessant shifting of the centre of gravity. As a delicate and symmetrical adjustment of opposing forces, there is nothing neater in Nature than the walk of a two-legged animal.

The point is that this complex operation has become so thoroughly habitual that it virtually goes on by itself, and, except in slippery weather, we never give it a thought. The little child receives many a bruise and sheds many a tear in its solemn effort to gain command over its legs and recover its balance as it totters along, but in time that mastery is so complete that attention is withdrawn altogether from it and given to other studies still to be undergone. So it is in mental processes. The most ignorant man, with his few subjects and small vocabulary, puts together the needful words with little or no effort; and the ready conversationalist,

capacious of thought and phraseology, finds no more trouble in his broader realm. Yet each began in tender years with laborious fitting of syllable to syllable and word to word, and the automatic speech of later time is but the result of innumerable practice, the deliberate and strained becoming the spontaneous and free.

The higher ethical and moral plane displays the same facts. We are not born with a developed and instinctive sense of right, which promptly sways action towards its proper course. The greedy propensities of children need continual restraint by parents, and the conception that there are other beings in the world whose feelings are to be considered and rights observed is only driven in by many a precept and many a discipline. The abstract conception of right in itself, that mark of fine and noble souls, forms but slowly even in them, for all abstractions are but the essence, the deliberately-extracted essence, of a thousand concrete cases. Very gradually the moral sense attains quickness and accuracy, but it does come to a point when it is prompt, spontaneous, sensitive, working without effort and without strain.

In all these departments of action, then, we note that action is most really free when it never contravenes the natural law which regulates it, and also that it becomes in time so habitual as to be unconscious. An inspection of the workings of the self-principle shows how true this is there.

Born in each man is an instinct of self-preservation, of care for the production of happiness. This is not unseemly, for without it there would be inadequate motive to the protection of life, to the accumulation of those resources in the absence of which the industrial arts cannot advance, and to energy in the conduct of affairs. An instinct essential to the preservation and progress of the race is not of itself reprehensible. But, like every other instinct, it has its limitations and abuses, and, if allowed to act without reference to these, it exceeds its legitimate field and becomes aggressive and injurious. This is the tendency in all of us, and society has expressed its approval of the self-seeking impulse by inventing the maxim "Look out for Number One". He who accepts it not only implies that Number Two, Number Three, and the rest are of less consequence, but avows that in any collision he will see that Number One is victorious. This placing of the Self in the fore-front of thought and purpose, no other considerations having equal weight or force, gradually makes it the arbiter of all questions whatever. Nothing is judged upon its own merits, but always as related to the interests of the Self; nobody is valued for his character or work, but only as either bears upon the comfort of the "I". Social, political, economic, literary, moral topics have no attention as matters of abstract right, but all turn on the pivot of personal benefit, one consequence being that it is always possible to foretell the attitude of such a character to the subjects

brought before him. If they do not concern his immediate welfare, he naïvely avows that he has no interest in them; if they appear to promote or antagonize it, he faces accordingly.

One purpose of life is the evolution of a sound judgment, of the perception of things as they are; another is the evolution of a broad sympathy, sensing meritoriousness wherever it exists; and still another is the evolution of the desire to do right, whatever may be the loss in gratification. Not one of these three is possible so long as intellect, moral sense, and will are tethered by an inelastic cord to a fixed point; and so all moral systems, pre-eminently the Theosophic, insist that the very first condition to all improvement is the loosening of that bond, its detachment from the self-centre, the liberation of all faculties from such restraint. You can never abolish littleness till you abolish a little motive; you can never gain freedom of movement till you gain freedom from shackles.

So, then, says Theosophy, we need not for the moment concern ourselves with more recondite truths or principles in the macrocosm or the microcosm, but may simply take very obvious facts in any obvious field. If you wish ease and largeness of action, you must cut away the ties which confine it; if you wish breadth of view and sympathetic responsiveness, you must rid yourself of the peculiarities which make either impossible; if you wish spontaneous conformity to right, you must substitute the right habit for the wrong habit.

Then comes up at once the question—How? It is not an easy thing to reverse the practice of a life-time, to be and to do the opposite of what we have been and done. Still, this is the *sine quâ non* to progress, and it is exactly here that one may clearly see some of the first steps on the Theosophic path, those steps as to which so much mystery and doubt often exist. Let us take three illustrations.

The foremost is in the matter of *opinion*. Not only on Theosophic subjects, but on all others of every kind, each of us at times encounters what is to him a new and strange idea. The first impulse is to resent it and dismiss it because it is opposed to those familiar. But this is really to imply that nothing is worth consideration which is different from the ideas we already hold, and the implication is further divisible into two branches, first that we are at this point sufficiently developed to have attained to final truth, second that the satisfaction or otherwise upon the sight of a new thought is to determine whether it shall be examined. The former makes the limits of self the limits of truth; the latter makes the serenity of self the condition of inquiry. In other words, the mind shall function only as the self-tie lets. Obviously all thought is crippled. Now at this stage the immediate duty is to force home by the will a perception that the new idea is right or wrong irrespective of its strangeness or its repugnance, that its conformity

to pre-existing ideas is a matter of no moment, that its proofs or disproofs lie without us, not within us, that we are to cut loose from all restraints of self and examine it on its own merits. This once perceived, there is but a step to that examination.

Now this process, wilfully repeated each time that a strange thought startles or perturbs us, soon abates the old habit. Simultaneously there forms the new habit of meeting thoughts without reference to ourselves, of inspecting them without prejudice or prepossession, of weighing carefully their evidences and values. It is their relation to truth, not their relation to the truth-seeker, which evokes attention, and the seeker forgets that he has a self. His mental operations steadily enlarge, the tether is snapped, he is free.

A second case is in the matter of *desire*. Plans have hitherto concerned Number One. But the incipient Theosophist believes that the universe outside his aura is more worthy than the small part within. He by no means adopts the affectation and the folly of denying his own existence or the provisions it necessitates, but when arranging for his own betterment includes as an element the well-being of others and of the race. Larger property is not merely for luxury or display; greater powers are a trust for general good; he is diligent in business and sagacious in investment for larger reasons than that he may coddle the self-principle and exult in success because it means surmounting. Each time that the welfare of another is a deliberate part of any scheme, the hampers of the old narrowness are weakened, the play of sentiment becomes broader, the nature widens and tastes the joy of liberty. Then the habit forms, and the altruist, flushed with the health of unconfined activity, wonders that he was ever little and petty and bound.

A third case is in the matter of *action*. Here again the customary movement of old was simply in the direction and along the lines spontaneous to the self. And here again the freer movement comes by deliberately changing the direction and multiplying the lines. And here, still further, that is achieved by single efforts, each making easier its successor and prompting it. If I determine that my daily acts shall recognize the rights, comforts, pleasures of my fellows, I incorporate them with my own, and the result is that each thing done signifies a principle—the principle of united interest; illustrates a truth—the truth of mutual service; and establishes a habit—the habit of liberation from selfishness. In time the action becomes spontaneous, never needs to be constrained or pushed, is freed even from the effort to be free. It *is* free.

Thus it is that the movements of the interior being are like all other movements, and are facile and unhindered when they conform to the great laws of Nature which encompass them, and by long continuance have

Theosophical Conceptions of Compassion and Affection.

THE PLANETARY CHAIN.

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"THEOSOPHICAL CONCEPTIONS OF COMPASSION AND HUMAN AFFECTION."

THERE is no aspect of Theosophy, so far as my experience goes, that is more difficult of explanation than its conceptions of compassion and human affection.

To most minds the presentment of them appears a vast paradox, incomprehensible and mystical. I feel very uncertain of success in this attempt to render the paradox less incomprehensible, but it is an attempt that all Theosophists have to make, and discussion may possibly throw some light on the subject. On the one hand we have to meet the objections of those who fail to trace any difference between the Theosophical conceptions and those of Christianity; and upon the other, the objections of those who see in the former nothing but coldness, lovelessness and an unnatural asceticism.

Roughly put, Theosophy holds that the highest sentiment that the human mind can conceive of is an impersonal compassion, the fulfilment of the Eternal Law of Harmony in fact; it holds that this all-embracing compassion is the result of vast experience, and of conquered emotion, and that human affection, which ranges from animal instinct to the purest ideal of human brotherhood, is the training ground for such a condition.

It is owing to this impersonal characteristic that it appears to be bereft of all that we commonly connote by the term compassion. But let us see if there is nothing in its nature that attracts, nothing that stirs our enthusiasm, or stimulates aspiration: if so, surely it is worth pursuing, if not, let us cast it aside.

"All steps are necessary to make up the ladder," and all degrees of affection must be experienced by the student of life. Theosophy maintains that the only means of obtaining such experience is by a series of lives, or a gradual evolution of lives upon this earth. It can account in no other way for all grades of affection manifested around us. Think of all that is to be learned from love of self, parent, wife, child, friend, nation, brother.

It is obvious that to draw the sum total of experience from all these varieties in one short life would indeed be wearing even if it were possible, and common-sense tells us that it is not possible. Re-incarnation alone explains the manner in which such experience may be gained.

The theologian who rejects hell, rejects it on his own responsibility, and because he interprets the Bible for himself. The vague but growing

theory that life will be continued after death under conditions ensuring continued spiritual progress, and terminating finally in a heaven that is equally vague, has no authority beyond the imagination of the theorist, and his own innate sense of justice: it has, moreover, a curious family likeness to the theory of Purgatory, and does not differ essentially from that of Re-incarnation.

There can be no doubt but that all men thirst for experience, and the demand for fiction proves that those who lack it in real life seek it in fiction. It is, of course; not the fact that men glean their chief experience of life through the medium of their affections. Ambition, love of power, study, are the ruling motives with many. But we are here treating the matter from the point of view of affection, and it is fair, I think, to say that the majority of mankind earn their deepest experience, sooner or later, through this channel.

The nature of our affection in any given incarnation depends on the point of evolution which our lives in the past have enabled us to reach. At some definite period in the lives of most, a clearly defined and conscious choice arises as to the aim and motive of life. The moment in which we detect the possibility of choice, is the moment when responsibility begins, and to the true Theosophist this moment has dawned. We learn from the "Secret Doctrine" that the Egos or Kumaras, those spiritual entities from a previous man-bearing planet, who have taken up their abode in man, are not all equally progressed, and observation tells us that human beings are no less unequally developed. It stands to reason, therefore, that a natural selection takes place in the choice of an instrument, or body, through which the Ego or higher mind shall function during incarnation.

The love that gives all and claims nothing for itself is the only one that Theosophy recognises as worthy the name and, by an apparent paradox, when it has reached this point love takes another name and another form. It becomes that divine impersonal love which loves its enemies, that charity which never faileth, that love by which men know that we are brothers; it is that compassion which says: "Can there be bliss when all that lives must suffer?" This love is not affection, this love is *not* human.

It is because all human love is tainted with the desire to *take*, with the desire for self-gratification—often in its most subtle form—that Theosophy denies its supremacy, and this to many minds argues a complete inability to appreciate its value. For people cling passionately to their emotions, and no wonder. They seem the one heaven-born possession, the only point where man is in touch with his higher nature, and at certain stages of evolution I believe this to be true: far be it from me to underrate affection as a power to ennoble and to save.

But the moment that the larger view of life is grasped which Theosophy

affords, our previous ideas concerning affection undergo a change, and this is inevitable, since the enlargement of our horizon has opened up possibilities of which previously we were unconscious. For our sense of proportion is completely altered. We begin to question the purpose of emotion, what is its effect upon ourselves, and upon others? We stand aghast at the answer to these questionings. We find that we are face to face with the suspicion, if not the certainty, that beneath every blossom of love is coiled the snake of self and that it is raising its head to spring.

Here then is the battle-ground in sight, and the choice before us as to whether we will tread the old paths of affection or whether we will enter upon the one of renunciation. The questions that now present themselves are as follows:—

1. Will you continue to find a complete and final satisfaction in the love of others for you, in your love for others, which has bound them to you in the past, which binds them to you now, and which will assuredly bind them to you in the future?

2. Are you sure that those whom you love would pay the price for this love did they realise what it meant? Have you tried to explain to them what it means? No one who loves truly would deliberately forge these chains did he believe that such love, such absorbing, personal love was an injury to the object of it. It has never occurred to most people that it could be possible, and yet this is the logical conclusion which we are compelled to grant.

3. Again, do you and they think life here so desirable that you will voluntarily face it over and over again with no greater knowledge of its purpose than you have now, no increase of power to help others who have few or none of the joys which make life only tolerable to even you, who perhaps have a large share of them?

As so often said, no blame attaches to those who decide to remain upon the old track, feeling themselves incapable of a plunge into the new. With no natural leaning towards Occultism, they may be true Theosophists. They are not ready for the plunge, they have yet something to learn from their emotions. Indeed, encouragement is held out to them. The "Voice of the Silence" says: "If the doctrine of the heart be too high winged for thee, if thou needest help thyself and fearest to offer help to others . . . be warned in time. . . . Hope still and be of good cheer, and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who in their pain and sorrow are born along with thee, rejoice and weep from life to life chained to thy previous actions." And again "Thou canst create this day (in this life) thy chances for to-morrow."

(The "Heart Doctrine" is, of course, the inner doctrine taught to those who enter the path of renunciation. Karma is the law of causation.)

Here is no injunction to any unnatural forcing of our emotions. All Theosophy says here is—learn from your emotions, weigh them, be master of them, not a slave to them, you do not know what you may learn by so doing.

Nor is the path of renunciation one of enforced asceticism, as so many believe. We can only do with real effect what the prompting of our own conscience makes inevitable to us, and moreover in the motive which leads us into that path lies the potency of the impulse. The path of renunciation does not lead us out from the world, on the contrary, the world is the very place where our work lies, until we have done "our whole duty by every duty".

What we *are* called upon to do is to renounce self. To say this is far easier than to accomplish it, and those who have accomplished it are the only real benefactors of mankind, while those who follow in their steps must at least have a like inspiration. "What I aspired to be and was not comforts me," says Browning in "Abt Vogler"; and again "A man's reach must exceed his grasp". Aspiration accomplishes more than we dream of, and the first step is to live *in* the world though not of it.

This does not mean that we are to cease to love others. "If thou art told that to cease loving all men tell them that they lie," we are told in the "Voice of the Silence". So long as man is man he must prefer some people to others, the laws of his nature and of magnetism demand it, but the test of the character of his preference is its exclusiveness or comprehensiveness. The law of his nature makes it easy for him, as a rule, to love those who love him, but in so far as he struggles to be equally just to all, never to let his preference for one make him indifferent to the many or make him sacrifice *any* for the *one*, in so far he is winning the victory over his nature as man, he is drawing upon the strength of his divinity.

There is a passage in a book called the "Lover of the Beautiful" which exactly expresses what I mean. I will read it:—

"Amore was taught to believe that the one thing needful was to love and to be loved: a doctrine that is not without its value. But even this fundamental truth must be taken, with certain qualifications, in its fullest and widest sense, and the gospel of love as Amore learned it was not so much that divinest and all-embracing love of humanity in the gross, as the narrower concentration of passionate heart upon those few favoured individuals who alone, out of all the world, have power to rouse the deepest emotions of our being, the love that will exhaust its energies for *one*, and sacrifice itself for *one*, but that from its very nature draws us apart from our fellow-creatures in a deep and absorbing exclusiveness."

We should love because it is *right* to love, not because it gives us pleasure to do so; we should love the good in others; we should see

humanity represented in the human being. We must learn, as our teachers tell us, to "attune our hearts to *Humanity's* great pain", to live and breathe in all, as all that lives, lives and breathes in us. So shall we be in full accord with all that lives, bear love to men as though they were the pupils of one teacher, the sons of one sweet mother.

This instruction is given to the disciple ere he approaches the foremost gate on the path of wisdom, and the definite aspiration towards this condition marks the transition from selfish to unselfish love. "He that saveth his life shall lose it, but he that loseth his life for my sake" (here the Christ principle speaks) "shall save it." This is the paradox in its Christian garb. Here it is as expressed by one of our Masters:—"Give up thy life if thou wouldst live". "When you have flung life away it comes back to you with new meaning." "When you have conquered the first hunger of the heart and have ceased to desire the love of others . . you find yourself more capable of inspiring it in others."

I do not say that self-surrender is exclusively the Theosophical ideal. That would be clearly untrue. Self-sacrifice has been the keynote of all greatness since the beginning of time, and is the possession of all great souls, Christian or Pagan. Take for instance George Eliot's noble words at the end of that wonderful book "Romola". Romola is speaking to her husband's illegitimate child.

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else, because our souls see that it is good. There are so many things wrong and difficult in the world that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking about pleasure or rewards and gets strength to endure what is hard and painful.'

Self-sacrifice is indeed the keynote here.

Self-sacrifice because her soul "saw that it was good" (for we cannot doubt that George Eliot herself is speaking). But there is also in her books a deep undertone of sadness and bitterness, inevitable when the wider purpose of suffering is still undiscovered; and we claim that its real meaning is missed by those who would limit experience to that of one brief life no less than by those who deny a future existence.

No faith in the "love of God", in the "will of God", in the "all-wisdom of the Father", who, to justify our belief in his justice, must eventually make the crooked straight, can fully explain all that is involved in the nature of self-sacrifice.

Suffering that is intelligible—I am more especially thinking of mental suffering—seems to me the only suffering that is in any sense tolerable, and it is because Theosophy offers some explanation of the riddle that its adherents long that it should be understood, and that they strain every nerve to spread its knowledge.

If we believe that all variety of experience must be gained, why should we flinch from witnessing the darker forms of it in those we love. If they were spared now, it would meet them again in a future life, when we perchance should not be near to help them. We gain courage to face, and an insight into life, by this belief in reincarnation that nothing else can give. Think what George Eliot would have been, had she had this belief; how near she came to it none can tell; that she will reach it in the future one cannot doubt.

So far, then, I have trodden ground that may be said, in a sense, to be common alike to Theosophist, Christian and moralist. I have not dwelt upon the various forms and gradations of affection, for everyone can do this for himself, but have taken my stand upon the Theosophical conception of its value in the scheme of life, which scheme of life, be it remembered, differs to some extent from that offered by Christianity as generally conceived, as also from that of an ordinary moralist.

We are all, I suppose, agreed that the purer forms of affection are those alone which ennoble, that the conquest of self-love makes love for others possible. The question now is, Of what nature is this pure affection? whither does it lead? of what is it the expression or type? We, who believe implicitly in the law of analogy, cannot rest until we have got the answer. The answer is, that pure affection is of the *essential* nature, and is the only expression that we as yet can have, of that divine love which is not affection as we know it, but something that far transcends it. It is that divine love which we should strive to attain, and that until it is attained, all love, however pure, is tainted with personality.

Of this divine impersonal love, in its fulness, we have but a faint conception but compassion is the highest feeling that we can imagine, and happily for humanity there exist those who have reached this sublime compassion.

Compassion is not emotion or affection, because both must have passed away before a knowledge of them is won. While the battle is still raging the warrior is only conscious of the fight, his whole force, his whole energy is drawn into the struggle; not until the battle is over can he survey the ground, or is he at leisure to take thought for the wounded. Compassion as an emotion avails little, nay more, it may harm, and often it only means the inability to bear the burden of another's woe. We pity the beggar in the street, but to give him alms is often wrong; we pity a child in a passion, but he must be taught to control himself.

Pity is often thought to imply a feeling of superiority on the part of its possessor, but I think this is a mistake. The drunken man in his sober moments pities the young fellow whom he sees beginning to tread the same downward path—at least that pity is of a poor order which feels superior to its object, for it lacks imagination, and lack of imagination can only spring from lack of experience. For imagination must be, I think, the compounded experience of past lives which has not, as yet, become *knowledge:* we often have no actual experience in this life of the emotions which we can nevertheless understand and sympathise with.

Compassion is the highest feeling because it is the most potent for the salvation of humanity, and here it will be asked, Do you not see then in the death of Christ the culmination of self-sacrifice? What greater evidence of compassion could he give than by dying to save mankind? What more could be done for mankind than he has done?

Setting aside the question as to whether the Christ of the New Testament is an historical character, or rather supposing him for a moment to be so, I would say that the sacrifice of life *is* of course in a sense the culmination of self-sacrifice, in that, having spent life in the service of humanity, a man will also give up his life for it.

But unfortunately for Christianity it is the death of Christ rather than his life which has attracted paramount attention. The supposed doctrinal importance which is attached to this vicarious sacrifice has made his life and teaching a matter of merely secondary concern, and yet it is the record of his life, not the tragedy of Calvary, which testifies to his divinity. Many men have suffered a death as agonizing: none of whom we have any more than merely fragmentary knowledge have lived a life so ideally noble or taught a doctrine which so carries conviction with it to the heart of men. If we regard the death of Christ as part of a consistent whole, the necessary consummation of a life spent in the service of humanity, instead of an isolated episode having some miraculous efficacy which no understanding has yet been able to grasp, we should the better appreciate the lesson of his life and example. To live for humanity is harder than to die for it.

It is no light thing to renounce all that life can give, and to face what seems to us at this stage an eternity of lives for the sake of helping on humanity. But for the aspirant for adeptship is such a future in store, and that is not all, or nearly all. He must renounce, if he is true to his aspirations, spiritual bliss, so long as there is one child of man deaf to the pleadings of his inner God.

It is not then to be wondered at that we reverence those whom we know have in past lives made their choice for this great renunciation, and who have thereby become benefactors of the race, and surely we may fitly point to an instance of compassion that was neither personal nor loveless.

What but compassion made the Founder of this Society face a world that heaped the vilest insults upon her and that mocked her every effort to raise it? What kept her toiling at her desk for twelve hours daily, with suffering body, and often with an aching heart, knowing as she *did know* how terribly this same mocking world stood in need of the help it refused to take, and which, like Jerusalem of old, despised and hated those who would show it any good?

She had the strength of compassion that never for an instant faltered and which made her more than woman. As woman she had the noblest and most affectionate nature—but her affection was perfectly controlled. To her the meanest and most despicable of human beings—provided the divine spark of soul was there—was as important, was as much entitled to her affectionate interest, as the foremost and most loyal of her friends.

In her we recognise the link which is possible while in the flesh between human affection and divine compassion. And what of the Masters of compassion of whom she was the faithful agent: those Masters who are actual living realities? Do we consider them to be gods? No—emphatically no—and why not? Because for each of us there exists but one Divinity—that Higher Self which is one in nature and in essence with the Absolute—the All.

The Masters, like ourselves, are servants of law. They are limited by matter. They still inhabit this globe which they tell us is the lowest and the grossest in our planetary chain. They can only help man in proportion as he helps himself. They are the link, if man will but seize it, between man and his own Divinity—here is no question of a vicarious atonement, no question of election or grace, no determination of who shall or who shall not be saved. They offer no forgiveness of sins, show no favour, desire no personal adoration. They endure "mental woe unspeakable" because of "helpless pity" for man.

No, They are not, They do not wish to be Gods, but none the less we owe Them profound and grateful reverence, and the ideal which They embody is capable of rousing the passionate enthusiasm of mankind They are beyond personal emotion. They have no respect for persons, only for their good deeds, as one Master plainly says. They have overcome even the *passion* of pity, but They have attained to something infinitely transcending in degree any pity, any compassion we can comprehend. They tell us the way is hard, but that we may attain this condition if we will; and it is the possibility of obtaining this *cumulative* power to help our fellow creatures hereafter, that bids us struggle now with the lower personal self, that bids us renounce the Nirvana of to-day of personal ease, the desire for personal spiritual attainment, in order to work for others, if we would hope to be able to renounce the Nirvana of the future.

For, immeasurable as is the sacrifice of the Masters, the link must be complete, and they too stand on the threshold of a still greater sacrifice, of a still more extended power to shield man from ignorance. They may return as spirits to remain invisible watchers over mankind. They enter the condition of Nirvana only to leave it. All attempt to realise the greatness of this sacrifice fails but miserably. We can only bow our heads in awe and gratitude. Of the great and wondrous Being, who is, so to speak, the personification of these watchers, or Nirmânâkayas, and who culminates in His nature our last ideal of compassion, it is said :—

"... Is this cold ... is this loveless? Do we know anything in heaven or earth to compare with such loftiness?"

C. M., F.T.S.

THE PLANETARY CHAIN.

A Study from the "Secret Doctrine", reprinted from "The Theosophist".

As the present paper is little more than a compilation, it should be understood that it is simply put forward as a study from the first two volumes of the *Secret Doctrine*, and as such, is devoid of all merit in itself. The book referred to, however, is by no means meant to be a categorical exposition of the occult teachings on cosmogony, but rather a series of hints as to their general outlines, supported, however, by a wealth of evidence from antiquity and from the latest discoveries in Science, to prove that such a Doctrine has always existed, and has been the Central Sun from whence the rays of the world-religions, and the philosophies and sciences of antiquity, have shone forth. Yet these hints, few as they are when compared to the facts of the stupendous problems which have to be solved, are of so wide reaching, if not universal, a character, that they will be found to afford almost inexhaustible food for thought.

It is proposed in dealing with our planetary chain to treat first of all of the general evolution of a sidereal body, then of a planet, and finally of our own earth: but it must be remembered that the general evolution of a sidereal body is at a stage of growth far antedating the evolution of our own physical globe, and that if the two are brought into too great proximity in thought, great confusion will arise. It is, however, necessary to briefly run over the constitution of the solar system in order to localise in thought the position of a planet in the evolution of the Universe.

It is one of the postulates of ancient science that there is a Central Sun of the Universe, the heart of the great body of Cosmos. This may be called the nucleole of the universal germ-cell, and just as the germ-cell granulates and evolves into the perfect form of its type, so does the universe, on its own stupendous scale, differentiate and evolve into its component systems. Strange though it may seem, the study of the development of an insignificant germ-cell will teach the student of nature the genesis of a world or even of a universe: "As above so below." And just as the germ-cell requires a certain energy to develop into a plant, an animal or a man, so does every sidereal body require an energy to evolve it into its present stage of manifestation. This energy is called Fohat, the electro-vital force of the universe. Bearing then the facts of a Central Sun and Fohat in mind, we shall be able to understand the following from an ancient scripture.

"The Central Sun causes Fohat to collect primordial dust in the

form of balls, to impel them to move in converging lines, and finally to approach each other and aggregate . . . Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (*i.e.*, comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions, those that escape become worlds." (I.201.)

Here we are introduced to a veritable "War in Heaven," in which the "Struggle for Existence" and the "Survival of the fittest," play their respective parts. These "Battles of the Gods" have been fabled in every mythology of antiquity, when the children of the past listened with awe to those grand allegories that veiled the truths of initiation. Whereas in this enlightened nineteenth century, our own less reverent age laughs at our Scandinavian forefathers, who sang of the "Battle of the Flames when the sons of Muspel fought on the Field of Wigred"; and while for six days in the week we treat with lofty scepticism the Revelation-Myth of Michael and his Hosts battling with the Dragon when a third of the stars were hurled from Heaven, we are content on the seventh "to take it as read." These earlier stages of the manifestation of Cosmos at the beginning of a "Great Age" are graphically and symbolically represented by a ceremony at the Feast of Fires in India, which is thus described in the *Secret Doctrine* (I.203.)

"Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whistling his stick round his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre (that is to say, a world-germ) is lighted and awakened into life by the fires of another pilgrim, after which the new centre rushes into space and becomes a comet. It is only after losing its velocity and hence its fiery tail, that the 'Fiery Dragon' settles down into quiet and steady life as a regular respectable citizen of the sidereal family."

Let us, however, bear in mind that we are dealing with a metaphysical rather than with a physical universe, for the worlds we see are but the gross physical molecules of the outer shell of Cosmos, just as the physical body of man is but his outer "coat of skin," and not the real man.

Now the universe and everything in it is septenary, that is to say, is composed of seven interpenetrating States of *Substance*,—three of which are spiritual and four material. This one substance, if anything, is LIFE, and its constituent particles or atoms are the *Lives* which "live and have their being by consuming each other." Hence they are called the "Devourers" —these are the builders of everything in the Universe. (I. 250.) Now the lowest, or outer, and most material state of this substance is that visible and objective universe which we cognise with our physical senses; its other

states are therefore metaphysical and subjective, or outside the range of our normal and physical perception. We have, however, only to deal with the four lower and material planes of this substance, the three higher, or innermost, being of a spiritual nature, and entirely formless, and therefore,—as far as material consciousness is concerned,—ineffable. These are the seven great cosmic elements or "rudiments," which must not be confused with the elements of the ancients, much less with the elements of our modern science. For while even the elements of the ancient Grecian physicists were all on the lowest of these seven planes, or, in other words, were sub-divisions of the seventh cosmic element; while even of these they only knew four, *viz.*, their so-called Earth, Water, Air and Fire, with a problematical fifth called the quintessence;—the gross elements of our present science are all on the lowest of these sub-divisions again in their turn. For the Earth, Water, Air and Fire even of the "Philosophers" were "subtle elements" compared to the modern molecular army which Professor Crooke's is fast sweeping into the scientific dustbin.

Remembering then that we are dealing with processes which, as far as our solar system is concerned, occurred thousands of millions of years ago, the genesis of a sidereal body can be traced along a line of evolution, which may be described as follows: "As soon as a nucleus of primordial substance in the *Laya* (*i.e.*, undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body, it (the new centre) becomes first a comet, then a sun, to cool down into a habitable world." (I. 203.) We have now to deal with a planet, as a thing itself, independent of any connection with the other bodies in its system, and remembering that the term "Planetary Chain" has nothing whatever to do with the physical planets, which are the "younger brothers" of the sun, but rather with the "six sisters" of each of them.

We have, therefore, to trace the evolution of a planet from its emergence from the *laya* or homogeneous state, through its various transformations, until it involves into the *laya* state again, "which is the eternal and the *normal* condition of substance, differentiating only periodically, and being during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses." (I. 567.) For just as the universe is out-breathed and in-breathed, so does the planet emerge from its world-germ to return again to its primordial state, after completing its spiral and cyclic path of evolution and involution.

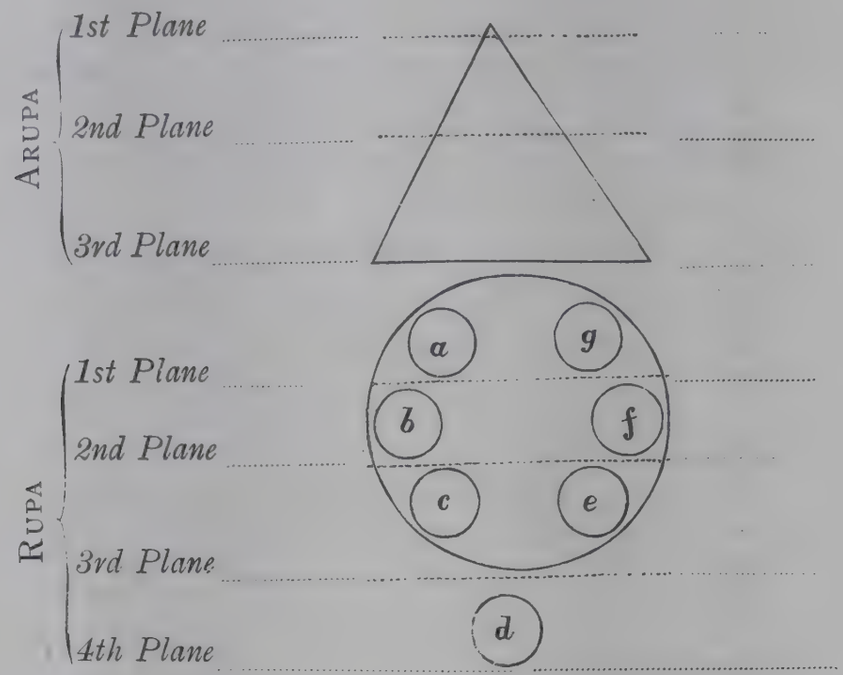
Like everything else in the universe, this planetary cycle is of a septenary nature, consisting of seven root changes of state, which may, for convenience, be called "globes," but should not be imagined to occupy different places in space, but rather be thought of as images to represent changes of state caused by the information of the nebulous and ethereal

planetary matter, which evolves from, and involves into, itself. These seven globes interpenetrate one another, although they are divided each from the other in degree, or state, just as the seven principles of man or the seven planes of consciousness, are separated. What is to be remembered, however, is that it is a separation of state and not of locality. In order to understand this idea more clearly, we may with advantage turn to the following passage (*S. D.*, I. 605), where, treating of such interpenetrating and invisible worlds in general, it says :—

"Occultism refuses (as Science does in one sense) to use the words 'above' and 'below,' 'higher' and 'lower,' in reference to *invisible* spheres, as being without meaning. Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. For, though the earth has its two fixed points in the poles, north and south, yet both east and west are variable relatively to our own position on the earth's surface, and in consequence of its rotation west to east. Hence when '*other*' worlds are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the occultist does not locate *these spheres* either *outside* or *inside* the earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as though they were millions of miles beyond our solar system, they are yet with us, near us, within our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet, by spiritual sight, adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to another sphere of life. Those of the (spiritually) higher worlds communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying."

Thus, in dealing with the evolution of a planet, we have the conception

of what is called a "Planetary Chain," or succession of seven globes each within the other, deploying on the four material planes of Cosmos. For convenience, and remembering that a figure is at best a very misleading guide, if not used judiciously,—we may represent this process by a diagram as follows:—



Let *a*, *b*, *c*, *d*, *e*, *f*, *g*, represent the seven globes. Then bearing in mind the idea of outbreathing and inbreathing, or evolution and involution, we shall be compelled to portray the cyclic manifestation of a planet on the four lower planes of Cosmos, represented on a plane surface, by a curve or circle. Thus we shall find that globes *a* and *g* are on the highest of the four planes; globes *b* and *f* on the second: globes *c* and *e* on the third; and globe *d* on the fourth, where it stands alone, for it is the balance or turning point between the descent into matter and the ascent into spirit.

These globes are further informed and their homogeneous matter differentiated and developed by a stream of life and consciousness, which cycles round the chain and produces all the manifold forms of all the kingdoms of nature. This "Monadic Host," as it is called, circles round the chain seven times, each of such cycles being called a *Round*. As the life-wave leaves one globe and passes to the next, the globe that has just been quitted remains in *statu quo*, or in a state called "obscuration," until the return of the Monadic Host on the next Round. Thus we have seven globes or material states through which the Monads pass seven times, making in all forty-nine stations. Further, there are on each globe seven kingdoms, owing to the life-wave being also septenary, or, in other words, there are seven Monads or seven classes of informing essences, one for each kingdom. For to the three visible kingdoms of nature known to science,—the mineral, the vegetable, and animal,—the occultist adds four, *viz.*, the

human and three invisible or elemental kingdoms preceding or below the mineral. Nor are we to stop in our septenary classification here, for each kingdom goes through seven transformations on each globe, and thus, in the human we find seven humanities succeeding each other on each globe. Each of these is called a *Root-Race*, which, after living thousands of thousands of years, transfers its life-principles into its successor. These Root-Races are again sub-divided, and so the analysis proceeds almost *ad infinitum*.

It will be seen from the diagram that the fourth globe holds a unique position in the planetary chain, so also does the fourth Round, the fourth Kingdom and the fourth Race, &c. It is, as has been said, the point of balance of "Ezekiel's wheel," the battle-field on which the contending hosts of spirit and matter meet in almost equal conflict. We are told that this planet, of which our earth, its 4th globe, is the gross physical body, is in its fourth Round, and that its humanity is in its fifth Root-Race. We therefore see that we are just past the turning point of our cycle, and that the involution into spirit is commencing.

With each Round the earth is said to have developed a new element. "Thus," we read (to quote again from the *Secret Doctrine*, I. 259, *et seq*), "the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere, had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one element, which from its inorganic, so to say, or simple Essence, became now in our Round, the fire we know throughout the system. . . .

"The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who would use it. . . . The ozone of the modern chemists is poison compared to the real universal solvent, which could never be thought of unless it existed in nature. *From the Second Round, Earth—hitherto a fœtus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle.* . . . .

"The Third Round developed the *third* principle—WATER; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. 'Bhumi' (the earth) had reached her *fourth* principle." As there are three more Rounds to come, it follows that there are three more elements to be developed, which are so far latent and non-existent for average humanity. It should be steadily borne in mind that these "Elements" are the substance of the cosmic planes of consciousness, and that our Fire, Air, Water and Earth are not even the reflections of their shadows.

We must now return again to the consideration of the theory that one sidereal body is born from another, or, in other words, that one planet

transfers its life-principles to another and then dies. It, so to speak, reincarnates in its own progeny. What then is the mother of the earth; what planet has died to give life to the earth? Occult Science says that it is the moon, and thus joins issue with the accepted theories of the day. For just as it refuses to credit the birth of the planets to the sun, merely because they circle round it, so does it refuse to believe that the moon is the progeny of the earth, simply because the lunar orb circles round our globe. Moreover the theory that the moon has been thrown off by the earth has already been completely disposed of by the scientists themselves, and yet it is hardly correct to call the moon a dead planet: "she is not dead, but sleepeth," for "the moon is *dead* only as far as regards her *inner* 'principles' —*i.e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the 'insane mother'—the great sidereal lunatic." (*S. D.*, I. 149.)

Moreover it is only the visible moon which we see, for the moon, like everything else, is septenary, and it is its visible reflection alone which is on the same plane as our visible earth.

Let us now follow the transference of the life-principles of the lunar to the terrestrial chain, as given in the volumes which have been already so often referred to. (*S. D.*, I. 155.)

"Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a planetary chain is in its last Round, globe *a*, before finally *dying out*, sends all its energy and 'principles' into a neutral centre of latent force, a 'laya centre,' and thereby informs a new nucleus of undifferentiated substance or matter, *i. e.*, calls it into activity or gives it life. Suppose such a process to have taken place in the lunar 'planetary' chain; suppose again, for argument's sake . . . . that the moon is far older than the earth. Imagine the six fellow-globes of the moon—æons before the first globe of our seven was evolved just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our earth now. And now it will be easy to imagine further globe *a* of the lunar chain in forming globe *a* of the terrestrial chain, and dying; globe *b* of the former sending after that its energy into globe *b* of the new chain; then globe *c* of the lunar creating its progeny sphere *c* of the terrene chain; then the moon . . . .pouring forth into the lowest globe our planetary ring-globe *d*, our earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe. The moon is now the cold residual quantity, the shadow dragged after the new body into which her living powers and 'principles' are transfused. She now is doomed for long

ages to be ever pursuing the earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard and corpse emanations, which kill."

We thus see that as "the sun is the giver of life to the whole planetary system; the moon is the giver of life to our globe" (*S. D.*, I. 386); and that "lunar magnetism generates life, preserves and destroys it, psychically as well as physically." (*Ibid*, I. 394.)

There is no space in the present paper to review even superficially the scientific evidence which goes to prove the enormous influence of the moon on the earth, much less to notice the countless volumes of occult science which make her influence one of the most potent factors in all their operations. It may, however, be mentioned that the occult properties and hidden influences of the moon are especially shown in all processes of generation.

Thus it is found in, (*a*) Certain "physiological phenomena every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar year of 52 weeks of 7 days each. (*b*) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (*c*) That period which is called 'the period of viability' is one of 210 days, or 30 weeks of 7 days each. (*d*) The period of parturition is accomplished in 280 days or a period of 40 weeks of 7 days each, or a lunar month of 28 days each, or of calendar months of 31 days each. . . . . Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation. . . . ." (*S. D.*, I. 389). Moreover in antiquity, especially in Grecian mythology, the moon goddesses were the patronesses of child-birth, and the so-called pagan worship of *Sucona* has been continued to the Queen of Heaven of the Roman Catholic Church, where the Virgin Mary has succeeded to all her prerogatives.

We have now, even from the cursory hints contained in this paper, a key that will unlock many of the mysteries of Solar and Lunar worship, and will justify the so-called superstition of the ancients who universally paid divine honours to the solar and lunar orbs. It would be too long to touch on the wealth of references available to show that the world-religions

all speak of seven earths, worlds or spheres; it must suffice to state that this belief was the common property of antiquity: and that the earnest student will be amply repaid for a search throughout the world-bodies, by the collection of a striking body of evidence on this point.

One word before closing. You will notice that nothing has been said as to the other planets of the solar system, and indeed we have so far little information on the subject, for the mysteries of our own earth are quite sufficient for us at present. The reason for this silence is that, even on the other planets of our system nature and life are entirely different from our own, and that even if we were told the facts, we should refuse to credit phenomena so foreign to our experience. Thus the speculations of astronomers, such as Flammarion, are all in terms of earth consciousness, and in the nature of things erroneous. We have, however, an isolated hint here and there which perhaps may help those who have thought over the problem. Thus one planet is said to be just coming out of obscuration, and one to be in its seventh Round, while Neptune and Uranus are said not to belong to our solar system, as evidenced by their rotating in a direction opposite to that of the rest of our planets.

Such is the bare sketch of a Planetary Chain, and the difficulty has been not so much to elaborate isolated facts, as to condense the wealth of information that can be drawn from the records of the past and present, both from religion, science and philosophy, as well from "superstitions" as from "enlightenment."

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Some Anomalies in the Biblical Views of the Constitution of Man, etc.

(A Lecture to the Adelphi Lodge)

By **SAPERE AUDE.**

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SOME ANOMALIES IN THE BIBLICAL VIEWS OF THE CONSTITUTION OF MAN, ETC.

By Sapere Aude, F.T.S.

A Lecture to the Adelphi Lodge, T.S. 1892.

These remarks are intended to elucidate, in a fragmentary manner, the meaning and in some cases the derivation of the Biblical words used to express the several principles in man. Some of these notes have been previously read before the Blavatsky Lodge, and the interest they gave rise to has induced me to extend them. We who are here, were all born and bred in this so-called Christian country, and have therefore received no teaching when young which threw any light upon any other religion than the Protestantism of this country, which is a system professedly secondary in point of time and of parentage to the Jewish Theocracy, as taught in the Old Testament of the Hebrews, and especially in the Pentateuch.

As we were then so exclusively nurtured on Christian doctrine, and were so ignorant of all the other of the world's great religions, it is very desirable that now we have claimed the right to call ourselves Theosophists, or searchers after the Divine—the Unknown God, careless of where we may find Divinity, so long as that we attain to, be really of the Highest—it is very desirable, I repeat, that we should look back on the Bible, which we have discarded as an infallible standard, and search into it, and seek for the views it really presents to us concerning the constitution of man, apart from the doctrinal interpretation now given to them. As Theosophists, we have at any rate commenced a study of a most philosophic theory of man's composition, his origin and his destiny. Let us, from our now independent standpoint, investigate the views held by the Bible writers. But to be as honest and fair to the Book we have laid aside as a touchstone of *absolute* truth, as we believe we are to Theosophy, let us remember that we must not expect the Bible language or teaching to be of high philosophic cast; it must have been written at various times, and by various authors—unless, indeed, it be verbally inspired by the one great Divine Being, and he were the Yod-Heh-Vau-Heh, Jehovah of Israel—but whenever, or by whom written, it was intended for the people, for the ordinary people, and not only for the learned, for the Rabbis, the teachers.

Hence it will be necessary for us to make some allowance in this

respect, and not to draw *too* strongly the contrast with our present Theosophic scheme, which is of so high and abstract a character as to be beyond the grasp of the unlearned, even of our own day. I mean, of course, the complete philosophic scheme; its elements could no doubt be taught to the people as easily as the present orthodox system. Conversely, if our review of the Bible scheme of man's constitution demonstrate a confusion of thought and expression therein, we must be led to perceive how much more philosophic and hence presumably more correct is the view of man's constitution supplied by our late lamented teacher, H. P. Blavatsky. Considerable difficulty arises in these somewhat abstruse studies from the imperfections of language. Neither our present English tongue, nor the Latin of mediæval Europe, in which the Bible was first printed, nor the Greek in which the New Testament was originally written, nor the Hebrew in which the Old Testament books have been handed down to us, possess in any degree the characters of a philosophical language. The very ancient Sanskrit from which the Theosophic scheme has descended to us, possesses on the other hand a much more extended choice of words of metaphysical import, and in that language almost alone, can, I am informed, the complete and complex Eastern scheme which explains and illustrates the finely interwoven principles of man, be adequately explained.

But the good workman spends no long time in complaining of his tools, so I will proceed at once to consider those Bible words which refer to the body, soul, spirit, intellect and passions of man considered as a person or individual.

The *Hebrew* Bible then is the original; Greek, Latin and English translations are open to us for comparison. But it has appeared to me that even if the original books did enshrine any definite views, they have been marred by the other versions so much and so often that the conclusion is forced upon me that the translators had ideas of their own, and meant to make their translations illustrate *them*, rather than state the ideas of the originals. This system of manipulation obviously flourished at several periods of Bible editing, and some evidence of its existence during this decade even, might be found in the labours of the late revisers of the Old and New Testaments.

It will be most convenient to consider the several Bible words relating to man in our Theosophic order as near as possible, and with that object first to consider the lower quaternary—material body, shadow or astral form, life principle, animal soul; and subsequently to investigate words demonstrating the higher principles—mind or human soul, spiritual soul, and divine spirit.

To commence with the material body of man, the Hebrew name is

Guph, or by letters GUP., and also GU, GUIT, GUPT, from the root GUH or GUP. Yet the word Nephesh, animal soul, to which we shall come presently, is also translated "body." This word Guph becomes in the Latin version—corpus, and in the Greek—soma. Examples of Guph or Guit as *body* are found in the quotations: I. Samuel xxxi. 10, "they fastened his body (the body of Saul) to the wall of Bethshan"; also in I. Chronicles x. 12, "the body of Saul"; and again in Proverbs x. 13, "a rod is for the back (of the body) of him that is void of understanding." So that with regard to the physical body of man, there is no difficulty.

The Astral Body comes next in order for our consideration. That any such part of man exists at all is an almost entirely novel idea to the majority of English people; for according to Christian orthodoxy the Bible contains no allusion to the Linga Sharira or Astral Form, although this human principle has always been recognised by the Eastern and Western schools of Magic and Occultism, and Pneumatology, and a notice of it is also found in Germanic and Celtic folk lore, as in the title Doppel-ganger of the Germans. But it is my wish to suggest to you, and to argue that two words in the Hebrew Old Testament were originally intended to refer to this Shadow Form or prototype underlying a man's physical and material body. These words are Tzelem and Temunah. Tzelem occurs variously according to the construct state, as TzL, TzLM, or TzLMA, and in Hebrew dictionaries is rendered "shadow" or "image." The word Temunah is from the root MNH or MIN, meaning "resemblance" or "species," and is translated *shadow*, *similitude*, or *image*. Now the Theosophic conception is, that for a man the Astral Form is first produced, and that the material body is then built or moulded on to and into this Astral Form. Now, if we believe the Bible authors possessed any of the true history of the origin and constitution of man, and if we believe our Eastern doctrine to be the true one, we should expect to find in the ancient Hebrew writings some reference, however veiled, to the moulding of the material human body upon an ethereal or more diffuse framework, its predecessor.

Now in the book of Genesis, chapter i. and verse 26, we may find just this sort of allusion, with what is conceived to be some mistranslation. This is from the so-called Elohistic version of the Creation narrated in the first chapter and concluding at the end of verse 3 of chapter ii. We find "And God said let us make man in our image, after our likeness." Here the word God is translated from the word Elohim, ALHIM, which is a curiously compounded word—plural—and yet containing both male and female suggestions: for AL is God, singular and male, Eloah, ALH is God, single and female, and IM is a common masculine plural form.

The word *image* here is Tzelem, and likeness is Demooth, DMUT, a word often used with tzelem. In the English version note that the singular

word "God" is used, but the plural pronoun "our"; a halting between two opinions, as if the intended meaning were—when I awake or reincarnate in the image or form of Thee, who art One above me, *i.e.*, more divine: for the individuality, the Manasic entity, has some sort of astral body or aura in every stage of existence, however much above our present mode of life.

This root Tzel reappears in the Hebrew word Tzelmuth, meaning death, and the "shadow of death": Tzel, shadow; and Muth, death; in the Latin Vulgate—"umbra mortis," in Greek—"skia thanatou." This is a curious coincidence if there be no Hebrew recognition of the astral, because the astral, like the physical body, is subject to similar change at death.

Consider next the formation of Eve, the first female, in Genesis ii. 21-23: here we have the so-called Jehovistic narrative, in which the Hebrew Divine names are Jehovah Elohim, IHVH ALHIM, and these are rendered into the English words "Lord God".

"And he took one of his (Adam's) ribs"—"and of the rib which the Lord God had taken from Adam, made He a woman". Now this word *rib* suggests the idea *side;* the Hebrew word is TzLO, Tzaddi, Lamed, and Ayin, which has a suspicious resemblance to the word TzLM, a shadow form.

Consider next that Eastern occultism teaches that there is a curious connection between the spleen, an organ lying on the left *side*, and the astral form—clairvoyants report having seen the astral form ooze out from the left side. Have we not here a blind, an intentional Hebrew blind for purposes of concealment?

The word *Temunah* is used for the likeness of any thing, as in Exodus xx. 4, or as in Numbers xii. 8, "the similitude of the IHVH"; or in Psalm xvii. 15, "I shall be satisfied when I awake with thy likeness", meaning the likeness of Deity.

The next principle to be noticed is the Prana or Life essence, the Vitality; that power resident in the astral vehicle which animates the physical body, and keeps it in action and living existence. Perhaps the word which most definitely represents this principle in the Hebrew Bible is ChIH, or MChIH. Chi means *living:* Chiah, *life.* ChIYA, *an animal alive.* These words become in Greek, Zoe; and in Latin, Vita. For example, we find the word Chiah in Genesis i. 30, "wherein there is *life*"; in Latin, "anima vivens," it occurs again in Genesis ii. 7, "the breath of *life*", where the Latin version reads "halitus vitæ"; and again, Genesis i. 20, "Let the waters bring forth abundantly the moving creature that hath *life*". In the Chaldee book of Daniel xii. 2, "many of them that sleep in the dust of the earth shall awake to everlasting *life*"; in Latin *vita* is again used—"Vitam eternam".

Lastly, note Ezekiel i. 20, "the spirit of *life* was in the wheels". Here

the reference to active life energy is not to "man" but to the extraordinary living creatures, the symbols of divine power; in this case the Latin translations give "spiritus vitalis", the living or vital essence.

Coming next to Kama, which connotes self-preservation, the passion to live, and the passions of life; the Animal Soul, which prompts us to preserve life; we find that one Hebrew word is very constantly applied, and this is NPSH or Nephesh. Yet it will be almost impossible to find preserved in the Hebrew any clear distinction between the animal soul and the life, for Nephesh and Chiah are often used in conjunction, and often one for the other.

Another word also is found presenting the same ideal; but it is used in conjunction with Chiah, and this is Neshamah, in the form "Neshamath Chiim"; as in Genesis ii. 7, we read:—"the Lord God breathed into his nostrils the *breath of life* and man became a *living soul*". Here the former phrase is Neshamath Chiim and the latter Nephesh Chiah.

The root word is NPSH, meaning "he breathed", *i.e.*, lived. NSHM is also a root word, meaning "he breathed". (All Hebrew words may be traced to root-words of two or three letters.)

Samuel Frey, in his Dictionary, 1815, gives a variety of translations for Nephesh:—halitus, breath; vita, life; animal, living creature; caro, flesh; anima, animal soul; cor, heart; appetentia, desire, appetite; and for NSHM, anima and spiritus, animal soul and the spirit of life.

Nephesh becomes in Greek, Psuche; hence Psyche, the vital soul, as opposed to body, but with no idea of "mind". The learned Calmet in his "Dictionary of the Bible" writes: "the word soul—nephesh—is very equivocal, in the stile of the Hebrews, it is taken for the soul which animates man, the soul which animates beasts, for a living person, for life, for death, for desire, love, inclination, and for the life of a beast".

In the dictionary of the learned and orthodox Parkhurst, we find a confession of sad confusion under the word Nephesh. He gives as meanings:—

1. Breath, as Job xli. 12, 21.
2. Animal body, as Genesis ix. 4.
3. The blood. Psalm cxli. 8.
4. A dead body. Lev. xxi. 1, Numbers xix., 11.
5. An animal that has breathed. Lev. vi. 6.
6. A living creature. Gen. i. 20.
7. Living men. Gen. xii. 5.
8. The *self* of IHVH, the God of the Hebrews, by which He swore. Amos vi. 8.
9. Fish. Isaiah xix. 10.
10. Appetite and desire. Gen. xxiii. 8.

11. The spiritual soul. Gen. xxxv. 18 (or rather what we should call the Manasic ray).

But to demonstrate in the clearest manner the entirely fanciful nature of the English translation of the Hebrew Nephesh, let us turn to Leviticus xvii. 11. Here we read, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life" (Rev. Ver.). In this curious statement of doctrine we find the word Nephesh three times. First it is translated "life of the flesh". Secondly, "soul". Thirdly, "life".

You *may* read, say the Revisers of the Old Testament, the first word "life", as "soul of the flesh"; and the last word "life" as "soul".

The Latin version more reasonably puts the word "anima", or animal soul, every time, and leaves you to make any sense you can out of it. More confusion still arises from the use of Nephesh, in the sense of "person", or "any body"; but worst of all is, of course, the fact that the translators have in four places in the books of Leviticus and Numbers considered this word, so typical of the living energy, to mean "dead body". (Lev. xix. 28, xxi. 1; Numbers v. 2, ix. 6, xix. 11.)

The Hebrew word Nephesh then is variously allotted to Body; possibly to Astral Form; to Prana, or life; to Kama; and probably to Buddhi also, at least Parkhurst says it is applied to the "spiritual soul".

The next problem is supplied by the word Ruach, RUCH, this is a Hebrew root, and may mean either he breathed, or air, wind, breath, or space. It is applied in an indefinite way to man, and is also a very distinct title of Divinity; in the compound form of "Ruach Elohim", which seems to have really meant "the spirits of the gods, male and female", it is translated "the Spirit of the Living God", the "Divine Spirit", and is used at times very nearly as the Theosophist uses the word Atma, our highest conception.

Calmet, the author of the "Bible Dictionary", remarks that "Ruach" means Spirit, and may be:—

1. The third person of the Trinity.
2. Breath of animal life. Genesis vii. 12; Numbers xvi. 22; Job xii. 10.
3. The rational soul capable of choosing eternal happiness.
4. The wind.
5. An angel, demon, ghost, or soul, as I. Samuel xvi. 14.
6. The breath. Genesis vi. 17.
7. The disposition of mind, as in Numbers v. 14, "the *spirit* of jealousy"; and in Isaiah xi. 2, we find Ruach meaning alternately the

"Spirit of the Lord", of "wisdom", of "understanding", of "counsel", of "might", and of "knowledge".

This confusion is fatal to any clear conception of meaning. We must so often be in doubt whether in any case Ruach is to mean the respiratory air, or the Divine influx.

Compare Daniel vii. 2, "the *winds* of heaven". Daniel iv. 8, "the *Spirit* of the Holy Gods". Daniel vii. 15, "my (human) *spirit* was grieved". Hosea ix. 7, "the man that hath the *spirit* is mad".

While in I. Samuel xvi. 23, we have first Ruach Elohim, translated "evil *spirit* from God was upon Saul", and later in the verse "Ve Ruach le Shaul" becomes "Saul was *refreshed*".

In Esther iv. 14, Ruach becomes "*enlargement*".

In chapter iii. of Ecclesiastes there are notable uses of the word Ruach as a human principle: in verse 19, speaking of man and beast, are the words, "they have all one *breath*"—Ruach—and in verse 21, "who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast that goeth downward to the earth"; here *spirit* is in each case "Ruach". In the context also it is stated "that which befalleth the sons of men, befalleth beasts"; "as the one dieth so dieth the other". But orthodoxy denies an immortal soul to beasts, but grants it to man. Is the wise Solomon then a fool? or does orthodoxy desert the wise Solomon? If the Ruach of those passages be the human soul, then animals have it also; *pace* Shelomoh; or else Ruach is a name here for some element of the lower quaternary, Prana, *i.e.*, Life, or the material breath.

Again in Genesis xxxii. 16, *Ruach* means space: "put a *space* betwixt drove and drove".

Ecclesiastes xii. 7, "The *spirit* shall return unto God who gave it"; here apparently *Ruach* means the Manasic ray of Theosophy.

It has been considered by some commentators that as *Ruach* was properly translated into the Greek *pneuma*, that *Ruach* was essentially the Spirit as opposed to the *Flesh*—that which communicates with the divine ones, rather than with men; but in face of these examples, the conclusion is very doubtful; indeed, none of these words so far appear to have any close relation to the human soul, the manasic entity, the mind or intellect of the higher plane.

We must now seek for glimpses of the immortal Manas whose ray is the personal Man of human life, who differs from the animal by conscience, by reason, and the power to recognise good and evil, and to occupy himself in something beyond the support of life, and procreation. It is a notable and wonderful fact that the old Hebrew tongue seems to have *no* definite word meaning mind or intellect, nor is there in the Hebrew Bible any acceptance of the doctrine of the immortality of the soul, or any principle or essence of a man.

In Genesis vi. 5, 6, the reference is rather to the mind, "every imagination of the thoughts of his *heart* was evil continually"—"and it repented the Lord that he had made man on the earth, and it grieved him at his *heart*". The *mind* of man in one case, the *mind* of the Creator of man in the second. And again in Psalm vii. 10, "My shield is with God, which saveth the upright in *heart*", here "laib" is clearly used in reference to the reasoning mind.

I give here examples of the varying meanings of the Bible word "mind":—

In Genesis xxvi. 35, RUCH or "ruach", and Deuteronomy xviii. 6, NPSH, "Nephesh", the English word "mind", applies to the heart, the physical organ.

In Psalm xxxi. 12, LB, "laib", and Isaiah xlvi. 8, LB, "laib", it means memory.

In Proverbs xxi. 27, it infers design.

In Isaiah xxvi. 3, it is imagination.

In Genesis xxvi., 35, Ruach is translated a "grief of mind".

In Deuteronomy xviii. 6, Nephesh is translated "all the desire of his mind".

In I. Chronicles xxviii. 9, we have "perfect heart and willing mind" translated from the words Nephesh and Laib.

In Daniel v. 20, "when his heart was lifted up and his mind hardened in pride", heart and mind are Laib and Ruach.

Shekal, SHKL, is given by the dictionaries as "understanding" and has been used for intellect, mind: it is a root word also, meaning "understood".

This is given as the equivalent to the Latin "intellectus", the intellect of a man; the perceiver, from "intelligere", to perceive.

Then lastly there is the word Binah—*understanding;* this also is used to express the mind. This is the title of the Kabalistic Sephira, the third of the highest Triad; with Kether or Crown first, and Chokmah or Wisdom in the second place. This Binah is the only really philosophical term among those we have considered.

In the New Testament, which was first written, as is well-known, in the Greek language and character, we also do not find in the English version the word brain, nor intelligence, nor consciousness. The substantive word "mind" occurs sixty-one times. But its meaning varies, and it is not always the translation of the same Greek word, for example, it may mean:—

1. The understanding between right and wrong, as in Titus i. 15, here "nous" is the Greek word.

2. The regenerate part of a man, as Romans vii. 25—"nous" again.

3. Wit, or mental soundness, Mark v. 15, "nous", "sophronounta".

4. The will, as I. Peter v. 2, "Thumos", "Prothumos", "of a ready mind".

5. Affection, as Acts xvii. 2. "Prothumias", "with all readiness of mind".

The word "passions" of the mind occurs twice in the New Testament in English; as "men of like passions as ye are" once in the Acts, once in the Epistle of James; but there is no Greek noun translated here, the phrase is "omoiopathes," that is, "suffering in the same manner". These "like passions" correspond, I suppose, to the Theosophic "Kama Manas".

Of the Greek words meaning mind the word "Nous" is pre-eminently restricted to intellectual operations; the other alternative words are much more frequently associated either with Prana, vitality, or with the animal soul and animal passions.

Such are *Psuche*, "soul", nearly always corresponding to 'Nephesh, that is Kamic energy: it is from a root meaning "to breathe".

Pneuma, translated "spirit" in the dictionaries: this is from a root also meaning "to breathe", and is, commonly, breath and life; but curiously is also specially applied to the *high* spiritual conception of the Holy Spirit—the Divine Breath, just as the Hebrew Ruach, as mentioned earlier, is at times Breath of Life—at others it touches the other extreme of meaning, the Divine Spirit, the Spirit of the Elohim of Life.

Thumos is the animal soul in the Homeric poems, and in the Bible it refers to passions, often evil and of low nature. Turning to the Latin versions of the Bible, we find a *closer* adherence to meaning in the several words employed to specify mind.

The chief words referring to the mental and passional principles are *Anima*, animal soul, Kama. *Animus*, human soul, Lower Manas. *Mens*, the intellect, Higher Manas. *Spiritus*, an afflatus from above, spirituality, the higher aspirations; like the higher Ruach of the Kabbalists, and symbolic more nearly of our Theosophical conception of Atma-Buddhi.

There was a difference recognised even in common conversation in ancient Rome between the higher and the lower minds, between "Buddhi Manas" and "Kama Manas", between the Manasic element of the Triad nd the Kamic element of the Tetrad—note the Roman use of the two words, *anima* and *animus*, from one root. *Anima* was animal soul; what the animal had. *Animus* was the human soul.

They said, "Animâ vivimus et sentimus, animo săpimus et intellegimus. "By the animal soul we live and perceive, by the human soul we become wise and we understand." Otherwise, "Anima est vitæ", the animal soul pertains to life, "Animus consilii"—the human soul to consideration, intelligence, and knowledge.

There are other words which, in the mouths of some Greek and Latin authors, are of similar meaning to our Higher Manas, and these are "Daīmon" and "Genius": the Daīmon or Genius of a man was a spiritual being who overlooked and impelled a man this way or that, a spiritual guide, the spirit of a man. Socrates perceived in earlier times that he possessed a guiding daīmon—a spiritual someone—who put him in the way of wisdom. He declared that an inner voice warned and instructed him on all important occasions, and this voice he felt he ought to obey.

But it is open for consideration whether even Socrates was or was not later in his life deceived by some inferior elemental being, which prompted him to the causation of his death: whether he did not become mediumistic, passive, and that thus his eccentricities may be accounted for. Referring to the word *daimon*, it should be borne in mind that the word was applied to good spirits as well as to evil ones; but that our English word *demon*, which was no doubt derived from the Greek word, through the Latin has commonly an entirely evil attribution.

The mediæval Latin phrase, "Demon est Deus inversus", was penned after the word had lost its old signification. Other words relating to evil powers have also been thus curiously debased, note the word Lucifer, originally meaning light-bearer and allotted to Venus as a morning star, has been degraded into its present use as a title of the modern Christian conception of the One evil spirit. Perhaps the key to an occult truth lies hid in this fact of the change of attribution in names from one extreme to the other, from divinity to malignancy.

The recent revision of the New Testament led to a controversy as to what was the modern position of the Church regarding evil ones, evil, and the Evil One. The result being that the words of Matthew vi. 13, "Deliver us from the evil", have become changed to, "Deliver us from the Evil One." This seems to suggest that the Revisers looked upon evil in the abstract, as an essence from an evil spirit, and notably from *one* evil spirit; apparently implying that other evil beings either do not exist, or may be neglected.

This superficial glance at these Bible terms, specifying man and his organs and attributes, leads me to think that not only were the views of the Hebrew authors of these Old Testament books very shallow, and so very different to the views of the Hebrew philosophical Kabala; but that editors and translators have ever since the Hebrew books were first drafted, been steadily employed in recasting words and phrases to suit the preconceived opinions held by them. There is hardly any chapter or book that does not bear out the suggestion that if the work was originally either truth or sound allegory, it has been tampered with and re-edited, until no one can say what was really first written or intended. From which I conclude

that, according to his means and opportunities, each man should seek out these matters for himself, and work out his own salvation, or future progress, and that we should not trust too much to the aid of others. The histories of all religions point out the tendency to the formation of a class of men whose business is not alone that of teacher and philosopher, but also that of soul-saving; and no sooner does soul-saving become a profession and a means of livelihood, than do the tendencies to fraud and folly, to manufacture doctrine "ad majorem Dei gloriam", creep in. Doctrines are perverted by, and in favour of this privileged class and new profession, and the simple truths of man's origin, course, life aim and destiny, are obscured to demonstrate the need of spiritual guides who can then live at leisure on the fears and foibles of a timorous laity, composed of men and women who, while accepting the ideal of a just and merciful God, yet mistrust his justice and his mercy, and feel it necessary to attempt to elude his decisions by substituted service, or to degenerate his mercy into weakness by temporary professions of abject humility. For did any one but really *believe* in one tithe of the awful punishments for sin, with which even the Christian Church has threatened its members, there would be an end to all work, and all pleasure in our lives, and each would alone be concerned at every hour in staving off so great a curse, so terrible a doom.

REINCARNATIONS IN TIBET.

Reprinted from the "Theosophist," March, 1892.

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information:—

"It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65. . . . *The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (? ! !) who never dies*—and a civil ruler called the Deb Raja in whom is supposed to centre all authority."

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such

a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Head-quarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother—losing, moreover, no opportunity of corresponding with us. A message from him has just been received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa * or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced them-

* The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" *mischief*-makers, *sorcerers*. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India—Ed.

selves in 1719, stealthily into Lhassa, * were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.† Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa‡—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.¶

The regular system of the Lamaïc incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gön-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five

* Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhassa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

† See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C.B., F.R.S.. Trübner & Co., London.—Ed.

‡ We speak of the present century. It is very dubious whether the two missionaries, Huc and Gabet ever entered Lha-ssa. The Lamas deny it—Ed.

¶ We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phag pa (phag—eminent in holiness, Buddha-like, spiritual; and *tha-man*, father) the title of "Avalokiteswara," the Boddhisatwa who incarnates himself in the Dalaï Lama of Lha-ssa. The valley of the Ganges, where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed

Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practised to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps) —from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent upon the Dalaï-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalaï-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Thsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptu hresad been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five

* Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani, and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form*; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction.*)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.† But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat, Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.‡ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

* Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley, and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted, but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make of it is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed.

† The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character aud moral standing, and the enthusiastic eulogies of Thomas Manning to the address of the Dalaï Lama and his people. with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalaï-Lamas and the Tibetans than "their devilish *God the Father*" ..... "vindictive devils" ..... "fiends who know how to dissemble," who are "cowardly, arrogant, and proud"..."dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed.

‡ As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them" —an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet*, p. 306),—Ed.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lhassa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had been the stronghold and the hot-bed of the "Shammar" or Bhön rites,* between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan king, † who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from the Pali, the old language of Magadha,—into the language of the country." (See Markham's *Tibet.*)‡

* The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The ntroduction of Buddha's name in it means nothing.—Ed.

† A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—Ed.

‡ But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations.—Ed.

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:) —*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other, his "heart" and the third, his——word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyalukpas of Gay-don Toob-pa,*—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most

* The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel, from the words—*Pan-chhen* great teacher, and "Rim-bochay" priceless jewel. While the Dalaï Lama is only Gyalba Rim-bochay, or "gem of kingly majesty" the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.—Ed.

inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Bhootan by the Lha-ssa Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Ɖalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyan. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho* (pronounced *Fo*) or Amita Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large.

* In Tibetan *pho* and pua—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *pho-nya*, angel, messenger of good news; *pha-me*, ancestors, &c., &c.

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STUDIES IN BUDDHISM

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STUDIES IN BUDDHISM.

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By a strange misinterpretation of some few phrases, the teachings of Buddha, which are really saturated with convictions concerning the future existence of man after death, have been regarded by a great many European writers as a nihilistic system, embodying the gloomy and desperate belief that life is altogether a curse and the annihilation of consciousness the only purpose worthy of pursuit. In the course of the following pages I shall adduce illustrations of the theory thus propounded by modern European critics of Buddhism; but without overloading this preliminary glance at the situation with elaborate quotations, I may safely sum up the views put forward by Max Müller, Rhys Davids, Bishop Bigandet, Barthélemy St. Hilaire, Spence Hardy, and several others, including the latest and boldest caricaturist of the subject, Dr. Kellog, as embodying the notion just defined. And though Buddhist doctrine has a great deal to say concerning "rebirths", which might not unreasonably be held to recognise inferentially the continuity of individual consciousness after death, and hence a future life of some kind, the value of this is looked upon as reduced to zero because the person re-born is sometimes described as not the same person who lived previously, but a new person caused to exist by the acts of his predecessors. Cautious critics might, one would have thought, have perceived a paradox suggesting a hidden meaning in the apparent conflict between the theory thus imputed to Buddhism—that each man practically comes to an end at death by virtue of the normal condition of things—and the other theory that it is worth his while to make stupendous efforts and lead a life of terrible self-abnegation in order to compass the result of coming to an end by being "blown out" in Nirvana. Obviously, if annihilation were the end of each individual consciousness, the logical policy would be to eat, drink, sin and be merry as long as it lasted. Why endure desperate privations to accomplish that which must accomplish itself anyhow? And the ingenious explanation given is, that human nature being better really than the Buddhist creed, the candidates for Nirvana exert themselves for the altruistic purpose of extinguishing the fires of "Karma" as far as they are concerned, which would otherwise, after they had passed away, engender other human beings in this suffering world.

How a religion which puts such a blank and dreary prospect before each person in turn as that which Buddhism is thus supposed to put, should render this unselfish programme acceptable, is recognised by some of the writers named above as a profound and wonderful enigma. But for scholarship of a certain kind words and phrases are of commanding importance. It counts for nothing if a conclusion is offensive to common-sense and incompatible with our knowledge of human nature. So long as there are texts supported by philological erudition that uphold the theory that Buddha taught any given doctrine, the too scholarly critic will set aside broad and general conclusions out of keeping with such texts as unsubstantial and delusive. It may sometimes, however, be safer to trust broad conclusions than narrow interpretations of language. The notion that hundreds of millions of Buddhists are content in the light of a faith that contravenes the deepest craving of human nature—and not only this, but that they are able to lead remarkably good lives on a theory that robs them of all hope of reward for so doing, and exempts them from all punishment for evil doing—is infinitely more absurd than the alternative supposition that even the most profound European scholar may misunderstand the language of the Buddhist scriptures. All the more should this reflection have operated to render modern critics of Buddhism cautious in trusting too completely to the literal meaning of phrases, in view of the paradoxical methods of expression that find so much favour with Eastern writers.

In reading them one must always be on the look out for hidden meanings that revolutionise the literal sense of the words employed, and the grandest thoughts are most constantly veiled in a symbology that is not by any means recognisable as such by the graces of poetic character. An apparently straightforward narrative of physical events may be in truth a subtle spiritual allegory : an apparently specific statement may derive all its importance from an unexpressed qualification which the wit of the student is left to supply ; and which, when supplied, may be recognised as compatible with the original statement, but which the Eastern teacher may have purposely held back, that it might, when discovered by the student for himself, take hold of his imagination all the more firmly. We now live in an age when writing must be made intelligible for those who run while reading. But that has not been the principle on which Oriental scriptures have been compiled.

Let us first take up the question whether Buddhism teaches the survival of the individual soul after the death of the body, or, as several modern writers have affirmed, its non-existence as an entity apart from the activity of the senses. It seems odd that these inquirers should prefer to go on in reliance on a few phrases culled from the enormous mass of Buddhist books, rather than begin by seeking the living testimony of

Buddhist authorities. Sumangala, the High Priest of Ceylon as he is generally called, and one of the foremost, certainly, if not, as I understand, the foremost Buddhist dignitary of the Southern Church, has within the last few years formally sanctioned a Buddhist Catechism, in use now throughout the native schools of Ceylon. His certificate declares that he has "carefully examined" it, and that it is in agreement with the canon of the Southern Church. The first question in this Catechism which touches the point at issue is this:—"What causes us to be reborn?" And the answer is:—"The unsatisfied desire for things that belong to the state of individual existence in the material world." Hasty critics of Buddhism are constantly stumbling over phrases which recognise the escape from the necessity of such rebirth as desirable, and interpreting them to mean that annihilation of individual consciousness is the good aimed at. It is only the desire for individual existence *in the material world* that is reproved. Nowhere will Buddhism be found to contemplate such extinction in *spiritual life* as a desirable result. The texts which are supposed to contemplate such extinction in *Nirvana* have reference really to the enlargement of consciousness acquired by what we call the soul in the remote futurity of its spiritual evolution. That in Nirvana consciousness transcends the limitations of individuality is undoubtedly held to be the case by Buddhists, but it is held also that between this life and Nirvana there are many gradations of spiritual existence, in the earlier of which individuality is no more forfeited than the identity of a man who moves from one house to another.

Reference to these spiritual conditions of existence is suppressed—not denied—in popular Buddhism. The rebirth on earth is chiefly insisted upon, and the identity of the individual, as we understand identity, through successive rebirths is plainly asserted. In the formula just quoted, for instance, it will be seen that the statement does not contemplate the birth at future periods of some other beings different from ourselves, who are to be the consequences of the "Karma" we have developed, as Dr. Rhys Davids interprets the doctrine, but unequivocally goes on to explain that "our" merit or demerit controls the state and condition in which "we" shall be reborn—also that "Buddhists do not believe one life long enough for the reward or punishment of a man's deeds during that period." Here surely we have a recognition of identity running through the successive rebirths referred to, and that alone should be admitted as incompatible with the theory that Buddhism teaches the annihilation of the soul.

The only denial which Buddhism really gives in regard to the soul is directed against its *immutability* after death, which Oriental philosophers hold to be implied in the loose way Western theologians employ the word. The whole confusion arises from the play of cross purposes. In the Cate-

chism, for instance, the question is asked: "Does Buddhism teach the immortality of the soul?" and the reply is as follows: "Soul it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." Going on then to explain that the new personality of each succeeding reincarnation is the aggregate of the "Skandhas" or attributes of the last, the Catechism takes up the question whether this new aggregation of Skandhas is the same being as that in the previous birth; the answer is:—"In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing, and while the man A. B. of forty is identical with the youth A. B. of eighteen, yet by the continual waste and reparation of his body, and change of mind and character, he is a different being. Nevertheless the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a rebirth, being the same individuality as before with but a changed form, or new aggregation of Skandhas, justly reaps the consequences of his actions and thoughts in the previous existence."

The simplest common-sense, therefore, applied to the problem will show that Buddhism does not deny that primary idea which Western theologians have in their minds when they talk about the immortality of the soul. It will not accept as correct an impression so inexact metaphysically, but it is grossly misrepresented when Western theologians try to persuade their hearers that it repudiates the fundamental idea which the Western populace associates with the inexact expression. In the sense that the man of forty is the same being that he was at eighteen, the new person reborn is the same being as the former person who generated his Karma, and his mere non-recollection in his new birth of his former adventures is not held by Buddhism at all events to impair the identity. The Catechism deals with the point as follows: "The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why then is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas; and the Skandhas having changed with the new existence, a new memory, the record of that particular existence, developes. Yet the record or reflection of all the past lives must survive, for when Prince Siddartha became Buddha, the full sequence of his previous births was seen by him . . . . and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives."

The contention with which I put forward these extracts will not be defeated by any one who replies that such an immortality fails to satisfy

the aspirations of his mind. The question is whether Buddhism teaches that "there is after death no surviving soul of any man, that the dissolution of the body ends all".* Buddhism teaches the exact reverse of this, and all the elaborate criticism on its other teaching, which hostile writers build upon their primary mis-statements of its position in regard to this important tenet, falls to the ground for anyone who understands how the matter really stands.

It is necessary at every step in the investigation of Buddhist doctrine to remember that this was put forward at the period of its development, not as a re-statement of the whole case concerning God and man, but as a development, a purification, or an expansion of the then existing principles of Brahminical philosophy. As Dr. Oldenburg justly remarks:†—"No one can understand the course which Indian thought has taken without keeping in view the picture with its lights and shadows of this order of philosophers, as the Greeks named the Brahminical caste . . . . . for Buddhism also . . . . . this priestly class . . . . was the necessary form in which the innermost essence . . . . . of the Indian people has embodied itself." And a little later on we read—"On this very foundation, centuries after the Brahminical thinkers had laid it, were the doctrine and the Church built which were named after the name of Buddha." Thus no greater mistake can be made than to suppose that Buddhism leaves out of its calculations any given metaphysical idea, merely because it does not explicitly expound this in any translated texts that we are acquainted with so far. Indeed, if we possessed accurate translations of every line of Buddhist Scripture ever written, we should certainly be still without any formal Buddhist authority for a great mass of philosophical conceptions that we should none the less be bound to assume as underlying the Buddhist doctrine.

That the prevalent belief of the people among whom Buddha lived pointed clearly to the survival of the soul after death, is recognised by Dr. Rhys Davids, who in his first Hibbert lecture says:—"With regard to the internal spirit, the soul of man, the old Aryans believed that the soul survived after the body which enclosed it had passed away" (p. 15). The Upanishads are represented in the same book as teaching "that there was something far better, far higher, far more enduring than the right performance of sacrifice; that the object of the wise man should be to know inwardly and consciously the great soul of all; and that by this knowledge his individual soul would become united with the Supreme Being, the true and absolute Self. . . . . ." "The distinguishing characteristic of Buddhism,"

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* Dr. Kellog.

† "Buddha: his Life, his Doctrine, his Order," translated by W. Hoey

Dr. Rhys Davids goes on to say—flatly, for no reason whatever, affirming the reverse of the truth which the more reflective Dr. Oldenburg has impressed on his readers, as shown above—" was that it started on a new line . . . . it swept away from the field of its vision the whole of the great soul theory." (Hibbert Lectures, p. 29.) The author of this extravagant statement himself supplies the means of disproving it, for in the course of a conversation with a young Brahman on the claims of the Brahmans to be a superior caste, he represents Buddha as saying :—" How think you, Assalayana—a man who is a murderer, a thief, a libertine, a liar, a slanderer, violent or frivolous in speech, covetous, malevolent, given to false doctrine—will such a one, if he be a Kshatrya, or a Vessa, or a Sudda, be born after death, when the body is dissolved, into some unhappy state of misery and woe, but not if he be a Brahman ? " Assalayana replies that the Brahman is in this respect exactly on a par with the others. Gotama then proceeds to put the contrary case, when Assalayana declares that those that do the contrary of all these evil things are equally re-born into some happy state in heaven, whether they are Brahmans or whether they are not. (Hibbert Lectures, p. 53.)

How can a man be " re-born into a happy state in heaven ", if we are to hold the great soul theory as swept away ? The plain truth of the case is that in all he says Buddha takes for granted the survival of the soul after death—as a fundamental familiar doctrine, or even fact of consciousness, which no spiritual student could want to debate about. The creed of the Buddhists is thus established on a view of the soul's survival after death that is elaborate, vivid and far-reaching. No form of religious persuasion in the world is more deeply coloured than Buddhism by an intimate realisation of the idea that the destinies of man are concerned with a far larger sphere of existence than can be supplied by his physical body. It is just because of the overwhelming importance assigned by Buddha and his cultivated followers to real existence as contra-distinguished from existence on the physical plane of nature as an incarnate being, that the incarnate existence itself is spoken of sometimes with contempt or indifference, whenever Buddha is found to disparage existence. In any of the numerous passages that have been taken to imply that he recommended annihilation as a goal to pursue, it will always be perceived by any one who reads his words with an understanding open to the interpretation thus supplied, that he is merely disparaging physical existence in the perishable body, or even existence in the earlier conditions of relatively immaterial life, which, though less so than the physical life, are still transitory conditions of being as compared with the sublime developments beyond these, towards which the internal resources of the highly spiritualised man enable him to reach upward.

One other simple caution will enable us to enter with confidence on the examination of such translated texts as are available for the purpose of the present argument. Most of his doctrinal discourses are addressed by Buddha to his monks—"the brethren", the disciples who had adopted an exclusively religious life, the object of which was to secure the highest spiritual achievement after death, not merely a state of prolonged happiness in heaven, terminating in a return to physical existence and a re-birth on earth. In all such discourses the teacher takes for granted the desire on the part of those he is addressing to escape the trammels of physical life and the transitory conditions of all existence short of Nirvana.

But one remarkable passage in the Maha-Paranibbana Sutta, as translated by Dr. Rhys Davids (Sacred Books of the East, Vol. XI., page 16), records a short address he delivers to certain "householders"—followers of his teaching, but persons who were not engaged in the supreme attempt to compass Arhatship. And here there is no ambiguous language to mislead the simple understanding of too literal readers. The passage is as follows: "Then the Blessed One addressed the Patalagama disciples, and said:—'Fivefold, oh householders! is the loss of the wrong-doer through his want of rectitude. In the first place the wrong-doer devoid of rectitude falls into great poverty through sloth; in the next place his evil repute gets noised abroad; thirdly, whatever society he enters, whether of Brahmans, nobles, heads of houses, or Samanas, he enters shyly and confused; fourthly, he is full of anxiety when he dies; and lastly, on the dissolution of the body after death, he is reborn into some unhappy state of suffering or woe. This, oh householders! is the fivefold loss of the evil-doer.'

"'Fivefold, oh householders, is the gain of the well-doer through his practice of rectitude. In the first place the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters confident and self-possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body after death, he is reborn into some happy state in heaven. This, oh householders! is the fivefold gain of the well-doer.'" One cannot easily understand the state of mind of a writer who, himself putting forward such a passage as this as part of the teaching of Buddha, yet contrives to imagine that the teachings of Buddha do away with the great soul theory, and rest on the blank nihilism of the assumption that when any given man dies there is a final end of him.

The mistake has apparently arisen from the inability of many European writers to put a proper interpretation on Buddha's sayings regarding transitory and permanent states of being. First of all, periods of time of very great duration are nevertheless spoken of by Buddha as transitory. A good

illustration of this may be found in the Maha-Sudarsana Sutta, describing according to Dr. Rhys Davids' translation, "The Great King of Glory" This personage was a marvellous monarch of some fabulous period in the past—the account of his life given in the Sutta being highly allegorical—who was the recipient of wonderful gifts at the hands of the gods, and who lived for periods time described in the passage I am about to quote. Buddha is supposed to be speaking and telling the story to his disciple Ananda :—

"For eight and forty thousand years, Ananda, the Great King of Glory lived the happy life of a prince ; for eight and forty thousand years he was Viceroy and heir apparent ; for eight and forty thousand years he ruled the kingdom ; and for eight and forty thousand he lived as a layman the noble life in the Palace of Righteousness. And then, when full of noble thoughts, he died ; he entered after the dissolution of the body the noble world of Brahma. . . . . I at that time was the Great King of Glory. Mine were the four and eighty thousand cities, etc., etc. . . . . See, Ananda, how all these things are now past, are ended, are vanished away. Thus impermanent, Ananda, are component things ; thus untrustworthy, Ananda, are component things ; inasmuch, Ananda, is it meet to be weary of, is it meet to be estranged from, is it meet to be quite set free from, the bondage of all component things." (Sacred Books of the East, Vol. XI., p. 288.)

In passing, to guard against a natural misconception, it may be pointed out that the Great King of Glory's entry into the world of Brahma at his death is not equivalent to the union with Brahma, the attainment of Nirvana, at which the Buddhist ascetic aims.

The King is supposed to have been an almost faultlessly good man, whose virtues are described in glowing terms, but still he lived as a worldly king of glory, though filled with beautiful thoughts and aspirations. His great happiness on earth was succeeded in due time by a happiness of corresponding amplitude and duration in Heaven, but he had not finally shaken off the fetters of *existence*—that is to say, physical existence on earth —and was ultimately reborn. Of what avail therefore, were his 192,000 years of happy life with a period of heaven to match them. From the point of view of Buddhist philosophy that is not a sufficiently long reward to be the goal of such efforts as are prescribed to the ascetic.

On the other hand it must be remembered that by the same philosophy no states of being—not even the state of the Nirvana—can be immutable. Every conceivable state of being must be subject to change in the progress of eternity. Passages will be found in Buddhist writings recognising that idea, and they in their turn will be misunderstood sometimes in this way. European creeds have accustomed many people to regard the heavenly

life as eternal, and even to imagine—therefore to assume—that any one who denies eternity as an attribute of the life after death is denying the life after death altogether. That which is final in Nirvana, according to Buddha's teaching, is exemption from rebirth on earth as an incarnate human being: that is, the "utter passing away" of which Buddha speaks as happening in the case of one who has attained the Nirvanic development: and in regard to the nature of the changes which await him in the ultimate future—in which such periods as the 192,000 years spoken of above would be as a drop in the ocean—the public discourses of the great teacher are naturally silent. A philosopher who recognises the true significance of the word eternity is not likely to fall into the mistake of assuming that the finite understanding of incarnate men on one planet among the innumerable host of planets in the universe would be in a position to grapple usefully with problems lying beyond its reach. The doctrine to be taught is the doctrine of final escape from the fetters of physical existence and rebirth on that one planet. The rest to be learned must concern—not the inhabitants of that planet but—the Nirvanee.

It would be futile to dispute over the verbal significance of English translations of Buddhist texts as bearing on the points before us, in face of the overwhelming fact that the Catechism, which states the case as we have shown, is endorsed by the principal Buddhist authority of the Southern Church, the more materialistic of the two great schools of Buddhist thought. There is something ludicrous in the vanity of scholars who profess to know better than the foremost representatives of Buddhism what Buddhism is. The texts on which they proceed in forming their hypothesis are open to the inspection of the Oriental as well as the Western students of Pali and Sanscrit, and the born Orientalists are not restricted to a verbal interpretation of these, as they have the clue, not only to the dictionary meanings of words, but to their figurative and metaphysical connotations. However by the light of much that has been made public of late in regard to the inner spirit of Buddhist teaching, the bare texts themselves—even in English, and even as they stand translated by scholars impressed with the notion that the tendency is Nihilistic—are luminous with spiritual meaning, often of a very exalted kind. All the passages in Buddha's teaching, which are blindly quoted in support of the theory that he taught the annihilation of each human entity at death, are merely aimed at getting people to realise that the higher life of the true ego is not clogged for ever with the sordid and insignificant details of each physical existence. These are shaken off according to Buddhist doctrine in real existence; unless, indeed, by the saturation of the soul with low-minded instincts it is bound down to a recollection of them even after death. On this branch of the subject, however, the orthodox Ceylon Catechism is

naturally silent: for no teaching concerning the relatively spiritual—the immediate super-physical adventures of the soul after death—would be permitted by Buddhist priests in a manual intended for the populace. All readers of the most elementary Buddhist books must be aware that Buddha taught one view of things to the laity, and much more that was never made public to his monks. The modern representatives of his system tenaciously adhere to the same rule. Much indeed that pertains to the more elaborate doctrine can be now found out on inquiry by uninitiated students, but for a school catechism obviously the simplest exoteric view of the teaching would be put forward. For the simple populace the warning or temptation of the future life on earth is treated as a sufficient inducement to good conduct. All reference therefore to other kinds of future life, when published outside the seclusion in which the higher doctrine was taught, has always been veiled in more or less ambiguous language.

For it is not put forward by Buddha as the primary purpose of his teaching that men should be tempted to lead good lives by the hope of attaining heavenly bliss. On the other hand, the theory that the rewards of good life will accrue in heaven, instead of being denied by Buddhism, is treated always as an utter matter of course. Everybody already knew that Buddha was not re-stating a code of religious truth from the A.B.C. of the matter, but calling the attention of men ripe to contemplate so stupendous a conception to the transitory character even of the heavenly state which follows in the normal course the good man's life on earth. It might be prodigiously prolonged, still it was transitory; and the force of his instructions was almost all directed to the stimulation of zeal for that higher emancipation from the necessity for any return to such earth life as we are familiar with, which it was his special care to show might conduct men to Nirvana.

None the less do his utterances sometimes include casual references to the recognised truth concerning heaven.

The Dhammapada, translated by Professor Max Müller in Vol. X. of the Sacred Books of the East, is not merely one of the canonical books of the Buddhist Scripture, but is specially Buddha's own teaching. The translator even says, referring to certain commentaries by Buddhaghosha :—" In explaining the verses of the Dhammapada, the commentator gives for every or nearly every verse a parable to illustrate its meaning which is likewise believed to have been uttered by Buddha in his intercourse with his disciples, or in preaching to the multitude that came to hear him." Certainly then we may take the Dhammapada, if anything, to be Buddhist doctrine, and here are some fragments :—

" The evil-doer mourns in this world and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

"The virtuous man delights in this world and he delights in the next he delights in both. He delights and rejoices when he sees the purity of his own work.

"The evil-doer suffers in this world and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

"The virtuous man is happy in this world and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path."

And again a little later on :—

"Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all earthly desires attain Nirvana."

How a man who has dug up these clear and explicit aphorisms from the original mine of the Pali manuscripts can write of the faith to which they appertain as Professor Max Müller writes of Buddhism, is a puzzle not easy to solve. If the argument had been that these verses do not tell us very much about the conditions of spiritual life that constitute heaven and hell, that might have been a valid objection; though such a criticism would overlook the fact that such passages were evidently addressed in all cases to the multitude, and were only intended to be broad statements of the simplest truths—while the subtle spiritual teaching which Buddha was specially anxious to convey was addressed to the advanced disciples.

But to argue in face of unequivocal declarations—repeated with the amplitude of Oriental style—about the spiritual future in store for good men and for bad, that Buddhism did not recognise after-states for the soul, but treated the death of the physical body as the end of all things, is certainly to cling to an opinion in spite of considerations that should overturn it, on the principle *tant pis pour les faits*.

A writer on Buddhistic Theosophy in the *Church Quarterly Review* for October, 1885, condemns the system in unmeasured terms on the strength of statements concerning it which are altogether the reverse of truth. He begins by saying that between the Northern and Southern types of Buddhism there is surprisingly little in common. That is not the opinion of cultivated Buddhists, but simply an erroneous view arising from the fact that English writers on Northern or Tibetan Buddhism have been greatly misled by accounts of that system given by Roman Catholic Missionaries, anxious to show, regardless of chronology, that Lamaism was derived from Christianity. It might as well be argued that Chaucer's Canterbury Tales are a plagiary on Voltaire, but we need not go into that point at length. The Southern form of Buddhism is the simpler and more materialistic, in the sense that it does not attempt to grapple with some extremely recondite metaphysical subtleties dealt with even in the exoteric

writings of the Northern school, but the two schools are the same in essentials, and are less divergent than the Protestant and Roman Churches as forms of Christianity. The tendency of this "quasi-religion" to heterogeneity, says the writer in the *Church Quarterly*, proceeding on the basis of his false assumption as if it were an absolute fact, is due to its fragmentary character. He thus explains a state of things which does not exist by an assertion which is not the fact: and then he developes the assertion. "The system does not itself possess—a *theology*. For Buddhism proper has no conception of the Divine, no consistent eschatology, no feeling for the world and for temporal things beyond an impatient loathing and repulsion. Its entire energy is concentrated in the effort to undo and shake off all relations between the soul and its material environment. Success in this constitutes Nirvana, an ascent into the Atman—that is the unchangeable, the absolute, the *ens realissimum*,—or, strange to say, the everlasting Negative."

Every clause of this sentence, every implication it makes is erroneous, and most of them are diametrically so. The only one which has a superficial resemblance to the truth is the first—that Buddhism has no theology. It may not have what the *Church Quarterly Review* would mean by a theology. But it has a profound science of divine things, and directly the writer before us drops his technical expressions and puts what he means in the abstract form—when he says that Buddhism has no conception of the divine—he makes a statement which, for earnest students of the higher Buddhism, could only be paralleled by saying of chemistry that it is a system which does not itself possess a microscope and has no conception of minuteness.

The strange contradictions of Buddhism, our author thinks, are due to its being a re-action—a product of "profound weariness of human life", of a suicidal asceticism. Here the cart is very simply put before the horse, and the recognition of that will render intelligible not merely the mistakes of many Western writers concerning Buddhism, but the mistaken excesses of some among its own devotees, which fortify and lend some colour to these mistakes. The Buddhist ascetic of the higher kind, guided by Buddha's injunctions to those who seek the monastic life, or by that unwritten lore of Eastern philosophy which operates still more potently in the same direction—forgoes the pleasure of physical existence *not* in loathings for them as such, but from a clear perception of the fact that, being transitory, they can give no enduring happiness, and because he realises that there is a higher spiritual life to be attained by physical self-denial. Because he does not advertise this in the *Times* and explain his motives beforehand to friends in England, the Western Orientalist calmly assumes that he is a crazy fool, acting without any motives.

"Buddhism, then," says our reviewer, advancing still from one misconception to another, blindly unaware of the fact that all his premises have given way behind him, "has two aspects. In the first and more pleasing, it is an ethical rule, embodying certain of the truths of natural religion. In the second and later, it is an indeterminate system of autological philosophy."

"Indeterminate" only in the sense that its philosophy is held to be too intricate for the world at large, and has therefore been hitherto reserved for the study of the few who devote their lives to its comprehension. The ethical rules of popular Buddhism are designedly kept down to the simplest terms for the comprehension of the people at large. Doctrine in its higher details is reserved for the initiates.

But even in commenting on "this rule", the writer before us misstates its significance. "Indeed, the only *good* life, according to Buddhist standards, is the monastic." He might have been guarded, one would have thought, from this particular misconception—which almost comically inverts the truth—by remembering that the Buddhist system is so organised that the doctrinal instruction required for the ascetics who seek to hasten their spiritual growth, is kept back from the people at large, who are only supplied with as much ethical teaching as is required for men *content* to live a good life and float along on the normal stream of evolution. "Every good Buddhist", we are *now* told, "*must* be a monk, and so only can Nirvana, *i.e.*, salvation, be attained". The reverse is really taught by Buddhist writings. The monk is he who endeavours to hasten the process by abnormal efforts. "Beyond this call to all alike to embrace the ascetic life"—which Buddhism does *not* make, but which the article before us has wrongly supposed that it makes—Buddhism has no gospel to proclaim to the world; and it is certain that a mere gospel of despair can have little or no element of real permanence in it"; and then follows a quotation from Dr. Oldenburg's "Buddha", describing how the Buddhist turns away with weariness from this life, "which promises to the cheerful sturdiness of an industrious struggling people thousands of gifts and thousands of good things", and this weariness is indicated as having written itself, "in indelible characters in the whole of the wonderful history of this unhappy people".

The *Church Quarterly* reviewer might have permitted his readers to perceive that he was not rightly interpreting this "weariness", and this "mournful history" if he had gone on with the whole quotation. Dr. Oldenburg proceeds to point out that the character of Buddhist pessimism would be misunderstood if it were regarded as infused with "a feeling of melancholy which bewails an endless grief, the unreality of being. . . . . The true Buddhist. . . feels compassion for those who are yet in

the world . . . . for himself he feels no sorrow . . . . . for he knows he is near his goal which stands awaiting him noble beyond all else. . . . . He seeks Nirvana with the same joyous sense of victory in prospect with which the Christian looks forward to his goal." The "gospel of despair" does not seem a phrase appropriately applied to the message on which he relies; and Dr. Oldenburg, from whom our critic clips a disjointed phrase which totally fails to convey the general drift of his argument, deals with the whole subject mainly to combat the idea that the creed of Buddhism is nihilistic. Far on in his book he writes: "Does this end of earthly existence imply at the same time the total cessation of being? Is it the nothing which receives the dying perfect one into its dominion? Step by step we have prepared the ground, so as now to be able to face this question", and then with the natural prolixity of a German philosopher, but in unmistakable language, he shows that no such gloomy teaching is really conveyed by the Buddhist writings which have been erroneously supposed to bear that significance.

Dr. Oldenburg is far from having divined the real clue to the ambiguity of language in many of the Buddhist texts he so patiently weighs and analyses; but he is equally far—much further—from the upside down view of the subject which the *Church Quarterly* tries to make him support.

The four noble truths relating to the futility of physical life as a source of happiness, the desire of physical life as the cause by which souls are drawn back into incarnation, the neutralisation of this cause by the extinction of desire for physical life, and the possibility of extinguishing such desire only by a life of holiness, are interpreted by the writer before us as "resting on the axiom that existence is in itself suffering", and therefore that the only remedy is to become as nearly as possible as though one were not living. Again, the misunderstanding is ludicrous to the esoteric student of Buddhism and glaring to anyone made acquainted with the spiritual science of the East on which the policy of the Buddhist monk in pursuing the ascetic life entirely depends. "A pessimism so thoroughgoing and deadly could hardly, it would seem, take a very general possession of any race in whom the vital forces were strong." By modern pessimists, I believe, the inner philosophy of Buddhism, on which the asceticism and reincarnations of its monks altogether rest, is condemned, not as being too pessimist, but as being incurably optimist—pointing to a great preponderance of happiness in the long run as a consequence of existence—reckoning physical, plus *spiritual* existence in one great account, but as usual the verdict of the *Church Quarterly* writer is wrong in that complicated manner which has to do as well with false inferences as with false bases. The sentence just quoted recast should stand:—a system of optimism so purely spiritual and so pitiless on the passions of the flesh, which are the

weaknesses of the spirit, could hardly, it would seem, take a very general possession of any race in whom the vital forces were strong. And thus we arrive at a recognition side by side with our author, of the fact that the intensely material generations of man steeped to the lips in our highly developed civilisation, are not in natural affinity with the Buddhist system of thought. That is quite true of our contemporary race as a whole, but it is true not because we are too spiritual for Buddhism, but because so far Buddhism has been too spiritual for us.

So ill does our reviewer understand the doctrine of metempsychosis "adopted by Gautama *sub-silentio*", that he thinks it can hardly be said to blend well with the other features of his system. So far is it really from conflicting with these that it constitutes the keystone of the whole system, without which it could not have been developed; from which all its doctrines of reincarnation spring, in reference to which all those reproaches are aimed at "existences", which the literal caricaturists of Buddhism pick up to support the monstrous theory that Buddha taught annihilation as a fact of nature, and as an object of desire. The correct appreciation of the true Buddhist doctrines of metempsychosis—or rather of the evolution of man's soul through a long series of physical incarnations (not its descent into lower animal forms merely employed, when mentioned at all, in such a connection to symbolise human passions) will guard anyone from the thousand misconceptions concerning the drift of Buddha's utterances as recorded by the exoteric writings in a somewhat enigmatical form. That doctrine is not peculiar to Buddhism. It runs through all Indian philosophy, and is accepted as a practical fact of nature by every spiritually educated Hindoo, as well as by every Buddhist.

The ground on which the reviewer supposes the doctrine of rebirths to be inconsistent with (what he wrongly imagines to be) other features of the Buddhist system, is worth a moment's notice. He says:—"For unquestionably the continued existence of an individual in one life after another implies the immortality of the soul, or principle of personality. Now, Buddhism denies both the terms of this affirmation—the fact of immortality, and even the existence of the human soul." The looseness of language which thus uses the infinitely significant expression "immortality", as synonymous with survival after the death of the body, is at the root of the mistake here.

Buddhism does not deny—it affirms in a score of ways—the survival of the human ego, or soul, through an enormous period of time—for millions of ages. But it recognises the law of progress and cyclic evolution as inherent in all natural processes, and therefore it perceives that the personality of any given man of one place in evolution must ultimately be destined to such transcendant elevation in the scale of nature—unless,

indeed, at a very much later stage of that growth than any we need talk about for the present it should fail—that, as I have already shown, it regards the term immortality as unscientific and inaccurate and therefore makes no use of it. Buddhism does not deny that which Western writers may generally intend to affirm wheh they employ the term "immortality" —it denies only the connotations of that term as severely thought out. In a frequently quoted passage which the reviewer once more brings forward to show that Buddha, as he thinks, denies the "permanence of the Ego" (meaning the survival), Ananda asks Buddha why he had given no answer to the wandering monk Vacchagotta, who had asked him questions about the soul. Buddha explains in the replete and circuitous language of Oriental exposition, that if he had said, "the Ego is", the monk would have misunderstood him to mean that the soul remained for ever unchangeable, which would be contrary to the ultimate law of spiritual evolution. If he had said "the Ego is not", he would have been misunderstood to be affirming the doctrine of annihilation. Anyone acquainted with the subtlety and range of the esoteric doctrine will appreciate his reluctance to open up any of its intricacies in a conversation that could not afford an opportunity of developing them in detail. The *Church Quarterly* reviewer follows up the quotation of the Vacchagotta passage with a misleading quotation from Dr. Oldenburg's comment thereon. "Dr. Oldenburg", he says, "observes with perfect justice, if Buddha avoids the negation of the existence of the Ego, he does so in order not to shock a weak-minded hearer".

Dr. Oldenburg's real meaning is quite inadequately conveyed by this bald sentence, as will be appreciated by anyone who will refer to page 266 of his book, where he says:—"If anyone describes Buddhism as a religion of annihilation, and attempts to develope it therefrom as from its specific germ, he has in fact succeeded in wholly missing the main drift of Buddha and the ancient order of his disciples".

This is just what has been done by the writer in the *Church Quarterly Review*, and "missing the main drift" to begin with, he builds a quantity of irrelevant criticism concerning the collateral doctrines of Buddhism on his own wrong conclusions as to what the system affirms and denies. Thus he sets out to examine the theory of "Karma" by remarking "the system does not, as we have seen, acknowledge a soul or principle of individuality". He might as well set out to examine an astronomical speculation concerning the new star in Andromeda by saying, "the system, as we have seen, does not acknowledge the existence of matter outside the limits of Neptune's orbit". Just what an astronomical treatise beginning with that assumption might be expected to turn out—such is our reviewer's discourse on Karma. It is difficult to handle within a short compass, as it would be difficult to correct the outlines of a face looked at through a piece of corru-

gated glass. It is an altogether fantastic misunderstanding of the matter, in which *even* Dr. Rhys Davids' misunderstanding is taken as the starting-point of a more aggravated perversion of the original doctrine.

That, in spite of being ghastly nonsense—which indeed it would be if it were what our reviewer represents it—Buddhism has been provoking a revival of sympathy of late years, is a fact which he then proceeds to consider, taking up as the "marked sign of the growth of this Neo-Buddhism . . . . the activity and rapid extension of what is known as the Theosophical Society". He quotes largely from, and in connection with this branch of his subject exclusively discusses, the first of the books I have written bearing upon the Theosophical movement—the "Occult World". As the title of the far more important work, "Esoteric Buddhism", stands amongst those which head the article, it is difficult to understand why he has ignored that, almost every page of which has some bearing on the interpretation of Buddhist doctrine, while the "Occult World" is a mere preliminary narrative of the very curious and interesting circumstances under which I was first drawn into the earnest study of Eastern esoteric philosophy. I have nothing to apologise for, nothing to retract in that original narrative, and I have never seen any criticism of the incidents recounted in that book which I could not have brushed away, and shown to be empty and valueless and illogical in open discussion with the authors thereof, but the book has scarcely anything to do with Buddhist Theosophy, and this fact may suffice to suggest how completely the writer in the *Church Quarterly* has failed to do justice to the modern current of thought he describes as the Neo-Buddhism of the Theosophical Society. The statements in "Esoteric Buddhism" concerning the view of nature taken by some thinkers in the East have been presented to the Western world on their own merits. Here, I assert, is a system of thought manifestly—as we who put it forward conceive—coherent with the intention of a great many important Oriental writings, wonderfully consistent and harmonious in itself, constituting, in our opinion, the grammar of all Theosophical thinking, woefully as this has sometimes gone astray.

We find that when, for the first time, this system is set forth in plain language, cultivated Brahmins, as well as Buddhists, say (*vide* correspondence in the *Theosophist*):—Yes, that is our view of things; we have always been familiar with the leading ideas of that statement." The more we who have seriously taken up the study, apply our system as a key to the painful riddles of the earth, the more satisfactorily we find it to solve problems which seemed before to be hopeless. How irrelevant therefore at this time of day does it not seem for people who hear that there is such a movement of thought in the world to say, "The man who has been instrumental in putting these thoughts afloat wrote a book some years ago about incidents

which seem very trivial, compared with the destiny of the soul". *Per se* in their relation to occult physics, those incidents do not seem to me either trivial or unimportant, but they have no intellectual connection whatever with the principles of "Buddhistic Theosophy". The writer in the *Church Quarterly* therefore does not seem to me entitled to congratulations on the judgment with which he has discussed them at great length, while evading all considerations of my other book entirely devoted to the subject he endeavours to treat, and replete with explanations which show the views he entertains to be erroneous.

Dr. Kellog's recent work—"The Light of Asia and the Light of the World"—is an attack on Buddhism, especially designed to warn people from accepting the favourable view of that religion presented in Sir Edwin Arnold's poem. The author, he himself says in the preface, "made up his mind long ago . . . that the gospel of Jesus Christ . . . is in a sole and exclusive sense the saving truth of God". His purpose therefore is to present what he conceives to be the tenets of Buddhism in a repulsive aspect and continually to call the reader's attention to the theory that such doctrines claim to be the Light of Asia. Unfortunately for the view he wishes to establish, the doctrines which he describes to be those of Buddhism are always at variance with and generally the exact reverse of what Buddhism really teaches. For example, he says: "To sum up the case, so far is it from being true that the soul's immortality is a radical doctrine in Buddhism, and this doctrine one of its points of contact with Christianity, as has been asserted; even the existence of the soul is not admitted and the affirmation of its being is specially stigmatised as a heresy. There is nothing but 'name and form', that is all. No God! no revelation! no soul! and we are told that Buddhism is the Light of Asia!"

This passage is reproduced with an infinitude of variations throughout the book. The author makes a quotation from some Buddhist text: totally misapprehends it: infers from it that such and such a grotesque is a doctrine of Buddhism, and cries out what a shocking religion this is! And each misapprehension of this kind is in turn employed to fortify a denial that some other passage legitimately bears the spiritual meaning some other writers may have imputed to it. Thus Dr. Kellog tries to show that Nirvana merely means the attainment of a negative condition of existence in this life. "For according to Buddhist authorities, when a man dies his body having perished, there remains no other part of him which can continue to exist. This is as true of the worldly as of the religious man." So all the passages in Buddhist writings which seem plainly to show that Nirvana is a state of existence enjoyed after death—a very glorious kind of spiritual existence—are put aside as deprived of all significance by reason of—Dr. Kellog's primary blunder about the "heresy of individuality" and

the denial by Buddhist authorities of immutability as a condition of the life after death. And building one misconception on another in a way which would be amusing for its absurdity if it were not annoying to have great ideas caricatured, he goes on to describe "what the Buddhists call by way of destruction *Parimbhana*, the supreme Nirvana". This he understands to be the attainment of such an utterly negative existence, that the man achieving such a state developes no Karma to be the cause of another (!) man later on. "Nothing now remains in the man which could entail any moral necessity for the production at his death of a being who should reap the fruit of his Karma. In other words, that particular continuous chain of personal existence in which I, for example, as now existing am a single link, is merely brought to an end."

The real doctrine of "*Parimbhana*" as Dr. Kellog writes it, following the Pali spelling here, though he uses the Sanscrit spelling in the positive form of the word, can only be grasped after the true meaning of Nirvana is understood. All the spiritual beatitude which the human mind in its present (usual) state of development can think of—the most vivid consciousness, the most intense emotion, the most overwhelming happiness—is attainable in the spiritual states (the devachanic states) intervening between the physical rebirths of the same entity. But in the course of an enormous futurity, the soul thus periodically bathed in a spiritual bliss which, though spiritual, has still some affinities with the higher emotions of earthly existence and individual consciousness, becomes ripe for a spiritual state which, in some way that we may talk about but which certainly few of us will realise, is enormously elevated above and superior on the cosmic scale to the devachanic state. This is the state of Nirvana, and in a way which is wholly and entirely beyond the reach of a finite conception Para-Nirvana is the superlative degree of Nirvana—a condition of existence so godlike' that speculation concerning it is hardly more practical for the Theosophist than for a student of science, speculation concerning the molecular physics of Sirius. However, though the primary meanings of Nirvana and Para-Nirvana are as thus described, a secondary meaning attaches, at all events, to the word Nirvana. It is held by Buddhists that a psychological development is possible for some men even during physical life, which enables their inner consciousness to span the enormous gulfs which separate the normal man of the age from the normal man of a remote future. And by certain courses of very arduous training superimposed upon physical organisms born with appropriate attributes, it may happen that living men may not alone be enabled in trance to pass into the spiritual conditions of existence next adjacent to our own, but even in extraordinary cases taste or "attain" Nirvana—thus anticipating the natural psychic evolution of eons. To no one with even the comprehension of the matter that the last few sentences

may have suggested, will the apparent contradictions to be discovered in the Buddhist writings on the subject of Nirvana present the smallest difficulty.

Dr. Kellog sets out by remarking in reference to the modern theory of evolution, that the general acceptance of the view may be partly responsible for having turned some people aside from Christianity. "As everyone knows there are many who think that if once a theory of evolution be proved, then the hypothesis of a creator of the world is thereby shown to be a superfluity, as if the discovery of the *method* of the formation of the universe, or of anything, relieved us from the necessity of supposing an adequate sufficient cause." It is to be regretted that Dr. Kellog has merely made use of this profound remark to turn the flank of the scientific opponent set before his mind's eye for the moment, and has failed to see that it answers his own entirely erroneous assertion that in Buddhism there is no God. Since the Buddhist perceives quite plainly that the attributes of the God of the universe can only be considered with a prospect of comprehending them from the point of view of the consciousness of Para-Nirvana, he does not perplex his lay-congregations by endeavouring to interpret them in terms of earthly language and thought. But no misrepresentations of Buddhistic theosophy can be more grotesque, no statement concerning it convey to ordinary minds an idea wider of the truth, than that Buddhism is a religion of Atheists who deny the existence of the Great First Cause, the supreme spiritual consciousness, the spirit which is the origin of all things, the fundamental reality of the cosmos. Dr. Kellog confidently assures his readers that the matter is not even in dispute with competent authorities.

"There is no God, is the central assumption of Buddhism. To this effect is the testimony of all the Buddhist books, etc. . . . ." To that effect *in the sense Dr. Kellog here intends*, he will not find one statement in any competent Buddhist authority. Wherever Buddha is represented as saying anything that modern readers construe as denying the existence of God, the significance of his language to all students of esoteric theosophy is unmistakably different. The meaning is that nowhere in nature will be found a finite entity in the nature of a glorified man who is recognisable as the creator of the infinite cosmos. Buddha is merely concerned to break down the degrading conception of an anthropomorphic deity, and with that very simple clue to follow there is no passage in any Buddhist book about God which presents any embarrassment to the reader or lends colour for a moment to the extravagant statement concerning the "initial assumption" of Buddhism which Dr. Kellog ventures to put forward. Whenever an English version of some Oriental text may furnish a disjointed sentence here and there that seems to correspond with this conception, we may be perfectly sure that a mistranslation has in

some way disfigured the original sense. The fact simply is that in contemplating the world Buddhism fixes its attention on the *method* of which Dr. Kellog speaks in the passage about evolution already quoted—and says little or nothing about the cause behind that method which it conceives to be ineffable and indescribable. Other theological systems have skipped all reference to the method and have spoken only of the cause till their disciples, forgetting its remote grandeur, have invested it with the petty attributes of immediate vicinity. It is true, as Dr. Kellog says, that the recognition of the cause does not repudiate the method, but it is also true, as he does *not* say, that the recognition of the method does not repudiate the cause.

The two writers, whose book and article have been previously discussed, could hardly have fallen into the entanglement of misconceptions which their arguments exhibit, if the way had not been prepared for them by earlier critics of Buddhist doctrine. We have seen how strangely Dr. Rhys Davids mis-states that doctrine as it bears on the existence of the soul, in the course of his Hibbert lectures. The French writer on "The Religions of India", A. Barth, whose work has been published in an English translation, has been keen-sighted enough to perceive that the learned Pali scholar has failed to appreciate the spirit of the valuable translations we owe to his erudition. Mr. Barth sums up Dr. Rhys Davids' account of the Buddhist doctrine as follows:—"The Buddhist, strictly speaking, does not revive, but another, if I may say so, revives in his stead, and it is to avert from this other, who is to be only the heir of his Karman, the pains of existence, that he aspires to Nirvana. Such, at any rate, is the doctrine of the Pali books . . . . . according to the opinion of scholars of the highest authority who have had the opportunity of studying it in the country itself." But Mr. Barth goes on:—"Has this doctrine been as explicitly formulated in the doctrine of the Master? We take leave to doubt this. On the one hand the Sanscrit books of the North appear to concede something permanent, an ego passing from one existence to another. On the other hand, we could hardly explain, it seems, how Buddhism, not contented with having annihilation accepted as the sovereign good, should have from the first rendered its task more difficult, still by in the end representing the pursuit of this good as a pure act of charity."

Unfortunately Mr. Barth, though repelled as it were from the *reductio ad absurdum* of the familiar mistake which Spence Hardy, Gogerly, Bigandet, and Rhys Davids, all fall into, prefers a half-way position for himself instead of driving to a logical conclusion the certainty he feels that no great religion could have been founded on the intolerable basis of such an error. He says after the passage just quoted:—"but in no way can this

vaguely apprehended and feebly postulated ego be compared for instance with the simple and imperishable soul of the Sankhya philosophy". On what ground does he presume to say that it is vaguely apprehended and feebly postulated? Our translators have so far only dived into the mass of Buddhist sacred literature, bringing to the surface for the benefit of Western readers such fragments thereof as may have caught their fancy, and writings yet to be discovered may put this doctrine about the persistence of the Ego in plain terms instead of taking it for granted as is done in the text already available. But why will critics of Buddhism meanwhile overlook the important consideration which they recognise from time to time but then forget again—that Buddhism did not profess to reconstruct religious ideas from the beginning but to purify and expand them.

"The simple and imperishable soul" of the Sankhya philosophy is merely an item of Brahminical faith resting on the broad foundations of the Vedas, and all that is essential to Hindu thinking concerning God and man must be welded with the Buddhist interpretation of Nature in order that we may recover the point of view from which Buddha taught his disciples to regard these ideas. As Mr. Barth justly remarks, Buddhism was "a Hindu phenomenon, a natural product so to speak of the age and social circle that witnessed its birth", and in that "social circle" it does not strike Mr. Barth that there is any doubt about the survival of the soul, for he tells us in a matter of fact way that the pious Hindu "hopes to go to *Swarga*, which is the heaven of Indra, and of the gods in general". Going to such or such a place after you are dead seems a plain and intelligible process to the Western mind trained in the habits of thought which have assigned not only locality but physical attributes to the after states of humanity, but in truth if Buddhism refers to some of the complications connected with the destinies of the soul in a way which implies that all the possibilities of his progress are not summed up in the notion of "going to" this region or that, it is not necessarily denying any spiritual survival but merely discountenancing a grossly material view of spiritual life.

We have seen that in discussing the matter with the "householder" —the man who is content to live the ordinary life on earth and look forward to a normal hereafter—Buddha treats the theory that a good man will be born after death into some happy state "in heaven", as quite a matter of course. With this recognition to argue from, we need only combine the theory in question with the constantly reiterated Buddhist doctrine of reincarnation, to arrive at an understanding quite independent of any disputable texts—as to *what must have been* the original Buddhist teachings concerning the progress of the soul. It is a mistake even when we have an apparently

complete body of scriptures to deal with, to deduce the teachings of any given religion too slavishly from texts. It is doubly a mistake to do this in a case where we have to be content with a fragmentary and imperfect body of scriptures. The inevitable logical deductions from the leading tenets of a religion may safely be relied on as having formed part of its system of belief in the days of its original purity. Thus the truth manifestly is that the Buddhist view of the soul's destiny included the notion of immortality without accepting the attribute, at any stage of its progress, of immutability for the soul. The good man's Ego is *first* reborn in a happy state in heaven: but ultimately after its claims on spiritual happiness are satisfied, descends again into earthly life. We need not indeed treat that view as Buddhist in any exclusive sense. It is the common property of most—probably I might say of all—Hindu forms of belief. The names given to various states of being may vary greatly among the various sects: different systems of symbology may be employed to embody the same underlying principles —or to embody them with subtle metaphysical differences to which European thinkers do not, as a rule, attach much importance, but the idea that human soul evolution is accomplished by successive incarnations in bodily life, relieved by periodic baths of spiritual rest and peace, is much more widely diffused than Buddhism, as I have said, but is at all events essentially Buddhistic also. If anything in any Buddhist writing suggests to the Western reader the impression that the identity of the persistent Ego is "feebly postulated", that is merely due to the complexity of the idea (as compared to the elementary European conception of "going to" heaven or hell when you die) and not to its weakness or poverty. The whole mystery, for example, of individual identity through successive incarnations, unaccompanied by specific memory of mundane adventures or events, is wrapped up in the duplex character of the soul's survival, according to Buddhist faith, as adopted from the Hindu religion at large. Specific memory of the transitory interests associated with each physical life is necessarily exhausted in the intervening period of spiritual experience. If anyone will look at the matter from the point of view of scientific modes of thought, he will see that this could not be otherwise, if we once recognise effects as produced by causes. The spiritual existence is necessarily subjective as to the force which penetrates it. The soul's intensity of feeling concerning the adventures or incidents, or emotions of its last physical life, is plainly the energy which on the higher planes of nature is translated (relatively) into spiritual life. As long as that energy continues in operation, the spiritual life continues as a consequence of it.

When a soul is ripe for reincarnation by the hypothesis it has ceased to care for the circumstances which vibrated through its last personality, in other words its last physical existence—the mask it last wore on earth

has disintegrated altogether, and the pure Ego, untainted by specific recollections, but including within itself the same centre of consciousness that functioned in it from the beginning—returns to earth-life under the attraction of those affinities it has not yet conquered, or yet desired to conquer. This system of belief is coherent and intelligible and gives a clue to all that has been found embarrassing in Buddhist remarks about the "new"-ness of the "person" who is reborn in the progress of reincarnation. Also it disposes of the absurd notion that an immense religion that has been devoutly accepted as a rule of life by almost countless millions, has been carried on without any hypothesis of a heaven for good souls to "go to". They go to heaven—by the Buddhist theory—for as long as they have earned the right to be there; *or* since heaven in the sense of personal bliss, though it may be prolouged, is necessarily by Oriental logic a state which comes sooner or later to an end, there is another alternative to be considered. On the one side lies reasonable indulgence, so far as that may be compatible with virtue, in the joys of life plus spiritual enjoyment in heaven, and a return eventually to the chequered conditions of incarnation; on the other a stern self-denial in regard to physical existence, an utter withdrawal from all thought of finding enjoyment in any of its transitory conditions, a passionate concentration during life on the idea of holiness in its most absolute purity—and then a heaven of a higher kind, the very character of which it is hard for the embodied understanding to grasp, which does not come to an end; or rather, for Oriental thought never permits the idea of immutability, which does not come to an end within any period covered by the whole series of incarnations and passages through heaven contemplated by the alternative programme.

Modern European commentators on Buddhism would have been guarded from many misconceptions if they had realised the theory of future life with its varied possibilities, as thus arising from the contact of the Buddhist ascetic's enthusiasm for Nirvana with the prevalent systems of Hindu thought about the *normal* future life. When the theory just roughly sketched—which shows us that normal future as consisting partly of spiritual periods, and partly of the returns to earthly incarnations, was described with some amplitude of detail in my own book on "Esoteric Buddhism", some Hindu critics objected to ideas, thus the common property of all Hindu religions, being specially labelled with the title of Buddhism. And yet for want of a little contact in this way with the living faith of Hindus in the present day, which would have cast so instructive a light upon their ancient writings, learned students have found some of the simplest problems of Buddhist texts hopelessly insoluble, and have speculated one in the track of another through a weary cycle of literature

as to the meaning of apparent contradictions in Buddhist texts which would never have given any trouble to an enquirer imbued with the spirit of Oriental thought.

Let us consider for example a passage from one of Professor Max Müller's early writings on Buddhism—to be compared directly with his later comments. In his article on "Buddha and the Buddhist Pilgrims", published in 1857, he writes:—"This doctrine of salvation has been called Atheism and Nihilism, and it no doubt was liable to both charges in its metaphysical character, and in that form in which we chiefly know it. It was atheistic, not because it denied the existence of such gods as Indra and Brahma. Buddha did not even condescend to deny their existence. But it was atheistic like the Sankhya philosophy which admitted but one subjective self, and considered creation as an illusion of that self, imagining itself for a while in the mirror of nature. As there was no reality in creation there could be no real Creator. All that seemed to exist was the result of ignorance. To remove that ignorance was to remove the cause of all that seemed to exist. How a religion which taught the annihilation of all existence, of all thought, of all individuality and personality as the highest object of all endeavours, could have laid hold of the minds of millions of human beings, and how, at the same time, by enforcing the duties of morality, justice, kindness and self-sacrifice it could have exercised a decided beneficial influence not only on the natives of India, but on the lowest barbarians of Central Asia, is one of the riddles which no philosophy has ever been able to solve. The morality which it teaches is not a morality of expediency and rewards. Virtue is not enjoined because it necessarily leads to happiness. Nσ! virtue is to be practised, but happiness is to be shunned, and the only reward for virtue is that it subdues the passions and thus prepares the human mind for that knowledge which is to end in complete annihilation."

Whether we rely on the perfect coherence of Buddhism with the Indian doctrines it took over *en bloc*, or on the translated texts, such as that already quoted in Buddha's address to the householders, it is transparently plain that the learned Professor is mistaken all through this passage. There is no riddle in the matter. Buddhist teaching is quite as ready to recognise a system of future rewards and punishments as inevitably following on conduct in this life, as Christianity or Mahomedanism itself. All that is treated by Buddha as a matter of course, and if he had had nothing more to say than that, he would never have been moved with the necessity of doing all he did to teach the world. His system of thought was superadded to the elementary idea of all religions that, in a future (relatively) spiritual state, the soul will obtain the fruit of its Karma—the reward or punishment due to its merit or demerit. It was superadded to the other idea, by no

means elementary, but perfectly familiar to all the people he had to deal with, *viz.*, that besides reaping the fruits of its Karma in the subjective state of heavenly rest, the soul would complete the harvest in the next stage of physical life, and the great point he had to emphasise was this: that for humanity there was a path that would enable it to achieve a higher evolution than that which merely led through alternate states of heavenly bliss and physical existence (with all its drawbacks). There was a means of escape from the law which drew souls back into incarnation; a way of getting rid, once for all, of the sorrows incidental to *fleshly* existence. That way led through the extinction of *Karma*, which clothed the soul with the affinities drawing it back into re-incarnation, up to the supreme condition of holiness called Nirvana, in which the selfishness, the egotism, the delusive sense of separateness which kept down humanity to the conventional level would be "blown out". Not that the higher spiritual consciousness would disappear, but the appetite for separate physical existence would disappear in the sublime glories of that spiritual consciousness fully awakened at last.

It is a strange destiny for such a doctrine to have been drowned in the ludicrously misdirected criticism of the Western scholars, who have taken an interest in Buddhism since the era of what may be called its re-discovery in modern times by Mr. Brian Hodgson. But the mistake once fairly set on foot has been tossed from writer to writer. Mr. Spence Hardy ventures to sum the matter up as follows:—"From the absence of a superior motive to obedience, Buddhism becomes a system of selfishness. The principle set forth in the vicarious endurances of the Bodhisat is forgotten. It is the vast scheme of profits and losses reduced to regular order. The acquirement of merit by the Buddhist is as mercenary an act as the toils of the merchant to secure the possession of wealth. The disciple of Buddha is not taught to abhor crime because of its exceeding sinfulness, but because its commission will be to him a personal injury. There is no moral pollution in sin; it is merely a calamity to be deprecated or a misfortune to be shunned. . . . The Buddhist can discover no permanent rest, no eternity of peace in any world, and he therefore concludes that there can be no deliverance from change and sorrow but by the cessation from existence."

It is simply confusion of thought in the critic's mind which leads him to suppose the Buddhist doctrine falling short of that which it really goes beyond. Not merely by Buddhism, but by all the severely metaphysical codes of Oriental belief immutability of consciousness in eternity is put aside as unthinkable. But phrases merely repudiating that intellectual error are—by persons who do not stop to discover the nature of the error—taken as repudiating the survival of the soul after death. The Buddhist is really taking for granted, as a matter of course, the survival through millions of ages! If he had only realised this, if he had only stopped to

think the matter out, surely Professor Max Müller could never have launched himself on that unfortunate interpretation of the Buddhist creed which led him on from one grievous misconception to another.

In the article just quoted he goes on:—"And what was the object of all this asceticism? Simply to guide each individual towards that path which would finally bring him to Nirvana, to utter extinction or annihilation."

And in reference to the stages of meditation preceding Buddha's death, he says:—"We must soar still higher, and though we may feel giddy and disgusted, we must sit out the tragedy until the curtain falls. After the four stages of meditation are passed, the Buddha (and every being is to become a Buddha) enters into the infinity of space; then into the infinity of intelligence; and thence he passes into the region of nothing. But even there there is no rest. There is still something left—the idea of the nothing in which he rejoices. That also must be destroyed, and it is destroyed in the fourth and last region, where there is not even the idea of a nothing left, and where there is complete rest undisturbed by nothing or what is not nothing. . . . . Such religion we should say was made for a mad-house."

It was made instead for a nation of metaphysicians. No attempt to represent in language the passage of an individual consciousness through such exalted spiritual states as may lead at last to freedom of all desire for separate existence—a *maya* or delusion of the physical plane—could be productive of a view of things likely to be found comfortable by intense thinkers in a keenly materialistic age. But to attribute an atheist and nihilistic character, whence materialism in the extreme degree, to a system of thought so highly spiritual as to fly over the heads of its accusers, is to illustrate in a curious fashion the epigrammatic theory that extremes meet.

In a letter to the *Times*, dated April 24th, 1857, Professor Max Müller combats a criticism on his view of Nirvana put forward by Mr. Francis Barham, and refers to his own effort in the articles on the Buddhist pilgrims to show that Nirvana meant "utter annihilation". He says, "Every Sanscrit scholar knows that Nirvana means blowing out and not absorption. . . . It is doubtful whether the term Nirvana was coined by Buddha. . . . It is explained in the 'Amara Kosha' as having the meaning of 'blowing out applied to a fire and to a sage'. . . . the only ground on which we may stand if we wish to defend the founder of Buddhism against the charges of nihilism and atheism is this—that as some of the Buddhists admit, one of the Baskets was rather the work of his pupils, and not of Buddha himself. This distinction between the authentic words of Buddha and the canonical books in general is mentioned more than once. . . . Buddha himself, though perhaps not a nihilist, was

certainly an atheist. He does not deny distinctly either the existence of gods, or that of God; but he ignores the former, and he is ignorant of the latter. Therefore if Nirvana in his mind was not yet complete annihilation, still less could it have been absorption into a divine essence. It was nothing but selfishness in the metaphysical sense of the word—a relapse into that being which is nothing but itself. . . . At the present moment the great majority of Buddhists would be probably quite incapable of understanding the abstract nonsense of their ancient masters. The view taken of Nirvana in China, Mongolia and Tartary may probably be as gross as that which most of the Mahomedans form of their paradise. But in the history of religion, the historian must go back to the earliest and most original documents that are to be obtained. Thus only may he hope to understand the later developments which, whether for good or evil, every form of faith has had to undergo."

In view of all that has gone before, there is no need to take every such passage as this to pieces and repeat the explanations which cover all the ground. But it is interesting to group a few such passages together in order to show how the same two or three mistakes are responsible for the tone of savage depreciation in which so many of its critics in Europe have dealt with the Buddhist faith, the beautiful spirituality of which they have thus altogether missed.

In the article on Buddhism in his "Chips from a German Workshop" —this paper bearing date 1862, Max Müller adheres to the view already expressed of Nirvana. He says: "Difficult as it seems to us to conceive it, Buddha admits no real cause of this unreal world. He denies the existence not only of a creator, but of any absolute being. According to the metaphysical tenets, if not to Buddha himself, at least of his sect, there is no reality anywhere, neither in the past nor in the future. True wisdom consists in perceiving the nothingness of all things, and in desire to become nothing, to be blown out, to enter into Nirvana. Emancipation is obtained by total extinction, not by absorption in Brahman, or by the recovery of the soul's true estate. If to be is misery, not to be must be felicity, and this felicity is the highest reward which Buddha promised to his disciples."

It is quite possible that the reward he promised them would be no reward at all, for a great many highly-gifted and intellectual men immersed in modern civilisation. Great advancement along some lines of progress is occasionally purchased by a retardation of progress along other lines. But whether the almost appalling holiness and forgetfulness of self involved in the idea of Nirvana is attractive to us or not, we need not commit the mistake of supposing—as in the other case—that it falls short of that which it over-shoots. Whatever was the nature of the felicity that Buddha

offered to those of his disciples inclined to tread "the Path" with him, it was something they were assumed to prefer on the face of things to immeasurable periods of selfish heavenly bliss interspersed with the intense existence of physical life. If Buddha had said:—There is nothing to be got anyhow after death but a condition in which consciousness of self as a separate entity disappears; then his modern critics might have had reason in arguing—from the point of view of their own aspirations—that this was a gloomy and comfortless creed. But as his address to the householders, and the fact that his system was built upon existing beliefs, among other plain evidences will show, he really saw in effect:—there is something better to strive for than the heaven which awaits all good men. There is utter holiness, which is the absorption of consciousness in the Supreme Consciousness, the surrender of the sense of separateness. Let those who like the keen sense of separate existence be good, and they will be happy. Let those who can understand spiritual exaltation follow me. The world at large around him in Buddha's day—as is clear from the fact that they believed in him and took him as their Lord, whether they tried to imitate his life or merely admired it and consoled themselves with the lower hope of earning reward—understood him fully.

Attention may here be given for a moment to a suggestive passage concerning the nature of the union with Brahma, to which Buddhism aspires, to be found in a conversation between Buddha and Vasettha (*vide* Dr. Rhys Davids' Hibbert Lectures) as to which is the right path of holiness. By circuitous questioning the teacher brings out the idea that it is nonsense to imagine men still ardent in their attachment to worldly possessions and liable to anger and passions, can after death find a concord and likeness between themselves and Brahma—Brahma being free from anger and malice, sinless, and having self-mastery. The cultivation of similar qualities in himself is the true path of holiness for every man when he treads it:—"Uprightness is his delight, and he sees danger in the least of those things he should avoid, he adopts and trains himself in the precepts, he encompasses himself with holiness in word and deed, he sustains his life by means that are quite pure, good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy. . . . . Then in sooth, Vasettha; that such a man—who is kind and full of love, and pure in mind and master of himself—that he, after death, when the body is dissolved, should become united with Brahma—such a condition of things is every way possible." ("Hibbert Lectures", p. 69.)

A couple of passages from Mr. Spence Hardy's "Manual of Buddhism will warn the reader from going to that source for enlightenment concerning the real doctrines of Buddha. "In the Brahma Jata Sutra (Rev. D. J. Gogerly) we have an account of sixty-two heterodox sects." These include

persons who suppose—almost any specific hypothesis that can be imagined about a future life. Buddha declares them all erroneous, "so that according to him there is no state of future existence, either conscious or unconscious, material or immaterial, miserable or happy, and yet death is not annihilation. We exist and we do not exist, we die and we do not die. These appear to be contradictions, but we shall afterwards learn that the seeming discrepancy arises from the complexity of the sytem. There will be a future state, but not of the individuality that now exists, and though death is the dissolution of that which now exists, it is not the annihilation of a potentiality inherent in that existence."

To Mr. Hardy this is all bewildering nonsense, and yet its easy paradoxes will surely be plain in their meaning to anyone who will look at them in the light of the considerations advanced in these pages.

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